

CHINA TIBETOLOGY RESEARCH CENTER

AUSTRIAN ACADEMY OF SCIENCES

Candrakīrti's
Madhyamakāvatārabhāṣya
Chapters 1 to 5

Critically and diplomatically edited by

Horst Lasic, Xuezhu Li & Anne MacDonald

on the basis of preparatory work by

Helmut Krasser †

CHINA TIBETOLOGY PUBLISHING HOUSE

AUSTRIAN ACADEMY OF SCIENCES PRESS

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IN MEMORY OF HELMUT KRASSER

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Dr. Li of the CTRC, where the black-and-white photocopies of the *Madhyamakāvatārabhāṣya* manuscript are stored, transcribed the manuscript's text and, in the early years of the project, regularly sojourned in Austria to confer with the Vienna team. Our working method was two-fold: we prepared the diplomatic and critical editions first in closed sessions and then presented our progress at weekly round-table meetings (the famous IKGA *Arbeitskreis*), which were open to interested scholars at the IKGA and the University of Vienna and to visiting international scholars, as well as to graduate students from the University of Vienna. Our editorial work on the text of the *codex unicus* profited greatly over the years

from the broader “team work” of the *Arbeitskreis*, and we wish to express our gratitude to everyone who attended for their invaluable input, and for the spirited discussions that often inspired us to reconsider our decisions. Among those who participated in the weekly round-table sessions were, in alphabetical order, Pei-Lin Chiou, Martina Draszczyk, Elisa Freschi, Hisataka Ishida, Ryusei Keira, Birgit Kellner, Hong Luo, Patrick McAllister, Shinya Moriyama, Yasutaka Muroya, Ryo Nishiyama, Serena Saccone, Akira Saito, Masamichi Sakai, Francesco Sferra, Ernst Steinkellner, Patrick Suchy, and Toshikazu Watanabe. Students from the University of Vienna included Konstantin Brockhausen, Sabrina Erhardt, Susanne Fleischmann, and Katrin Quertl. Our apologies for any omissions.

We offer our sincere thanks to Mattia Salvini, who took the time to read the entire critical edition and made valuable suggestions for improvement. We further thank Diwakar Acharya and Péter-Dániel Szántó, who kindly examined images of the text’s *akṣaras* and on this basis were able to identify the script and to estimate the manuscript’s date. Yoshiyasu Yonezawa also made important contributions at various stages of the project.

We would like to express our gratitude to the respective authorities at the CTRC and the Austrian Academy of Sciences for their interest in our cooperation and their support for this publication. Finally, we thank the Austrian Science Fund (FWF) for its generous financial support in the context of the projects 23196-15, 27452-G15, 27479-G15, 32118-G32, and PUB 834-Z.

Introduction

On the manuscript

Scholars have long lamented the difficulties they face when attempting to edit and translate Candrakīrti's (c. 570–650)¹ *Madhyamakāvatāra* and *Madhyamakāvatārabhāṣya* given that both works, with the exception of a few scattered citations, have for centuries been available only in their Tibetan translations.² The unearthing of a Sanskrit manuscript of the *Madhyamāvatārabhāṣya*, which contains the verses of the *Madhyamakāvatāra*, thus opens new horizons for the study of this central composition of the Madhyamaka tradition. Although the manuscript is not yet available to the larger scholarly community, the editing of its text is being facilitated by the excellent and productive cooperation between the Institute for the Cultural and Intellectual History of Asia (IKGA) of the Austrian Academy of Sciences in Vienna and the China Tibetology Research Center (CTRC) in Beijing. The first philological fruit of the investigation into the contents of the Sanskrit manuscript was Xuezhu Li's publication of a critical edition of the first ninety-

¹ Candrakīrti's exact dates remain uncertain. D. Seyfort Ruegg (1981: 71 and n. 228) has estimated Candrakīrti's dates as 600–650 CE. Karen Lang (2003: 7) suggests ca. 550–650. Toshihiko Kimura (1999: 211) argues for 570–640 on the basis of Candrakīrti's reference to Dharmapāla as a contemporary (Dharmapāla's dates are usually estimated as 530–561; Kimura proposes 550–620).

² De La Vallée Poussin records in the notes to his translation of the first six chapters of the *Madhyamāvatārabhāṣya* (chapters one to five and the first half of chapter six) many instances where the readings of the Tibetan are problematic. See also, e.g., Tauscher 1981: 10ff.; Tauscher 1983.

seven verses of the *Madhyamakāvatāra*'s sixth chapter,³ which he later followed with a critical edition of the verses of the entire sixth chapter.⁴ The present book seeks to further improve the philological situation, this time as regards the first five chapters, by presenting a Sanskrit critical edition, as well as a diplomatic edition, of the text of both Candrakīrti's verses and his commentary concerning the *cittotpāda* Pramuditā (chapter one) through to and including the *cittotpāda* Durjayā (chapter five), as attested in the *codex unicus*.⁵

The chapters of the *Madhyamakāvatāra* and its commentary are structured after the *Daśabhūmikasūtra*'s system of ten stages (*bhūmi*) of spiritual progress, each aligned with a distinct perfection (*pāramitā*), such that chapters one through five consider the first five *bhūmis* and their association with generosity (*dāna*), correct behaviour (*śīla*), patience (*kṣānti*), effort (*vīrya*), and concentration (*dhyāna*), respectively. The sixth chapter illuminates the perfection of insight (*prajñāpāramitā*), and chapters seven to ten,⁶ associated with the corresponding *bhūmis*, cursorily cover the last four perfections, namely, efficient strategies (*upāyakauśalya*), the aspiration/vow (*praṇidhāna*), power (*bala*), and gnosis (*jñāna*); the final two chapters focus on the *bhūmis*' and ten perfections' qualities and fruits. Candrakīrti asserts in the very first

³ Li 2012.

⁴ Li 2015.

⁵ The manuscript's chapter colophons refer to *cittotpādas* (not *bhūmis*, though Candrakīrti often uses the two terms more or less interchangeably); the colophon for chapter one reads: *madhyamakāvatāre pramuditābhīdhānaḥ prathamacittotpādaḥ* ||.

⁶ Y. Yonezawa questions whether Candrakīrti intended his verses and comments on the seventh to tenth perfections to be divided into chapters; see Yonezawa forthcoming.

sentence of the *Madhyamāvatārabhāṣya* that the work as a whole is intended to provide intellectual access to the *Madhyamakaśāstra*, that is, to Nāgārjuna's challenging *Mūlamadhyamakakārikā*, the foundational work of the Madhyamaka school.⁷ Although the relevance of ontological themes such as the emptiness (*śūnyatā*) of the things of the world and their ultimate non-existence, as well as of epistemological topics such as non-dual gnosis (*advayañāna*), is demonstrated and clarified within the context of Candrakīrti's presentations of the first five *bhūmis* and their respective *pāramitās*, it is primarily in the sixth chapter, the longest in the work, that Candrakīrti explains in detail, and defends, the Madhyamaka view as regards the true nature of both persons and the things of the world. The first half of the sixth chapter, sometimes referred to as the *dharmanairātmya* ("selflessness of phenomena") section, is in fact organized within the framework of the denial of the arising of things from themselves, from other things, from both themselves and other things, and without a cause, with the result that this section can, in an extended sense, be viewed as a wide-ranging and detailed expository supplement to the first verse of the *Mūlamadhyamakakārikā*.⁸

The Sanskrit palm-leaf manuscript of the *Madhyamāvatārabhāṣya* is currently kept in the Potala Palace in Lhasa. It must have originally been brought to Tibet from India or Nepal by a travelling scholar or translator and eventually stored in a still unknown monastery's library. That it was put to use by one or more Tibetan scholars is

⁷ *madhyamakaśāstrasyāvatārāya madhyamakāvatāram ārabdhukā-maḥ ...*

⁸ MMK 1.1: *na svato nāpi parato na dvābhyāṃ nāpy ahetutaḥ | utpannā jātu vidyante bhāvāḥ kvacana kecana ||*

abundantly clear from the marginal and interlinear Tibetan notations on nearly every folio of the manuscript.⁹ Collected by the Chinese and transferred to Lhasa in the early 1960s, it was catalogued by Luo Zhao, a scholar from the Chinese Academy of Social Sciences in Beijing, in the mid-1980s and microfilmed by him in 1987.¹⁰ Our critical and diplomatic editions have been made in reliance on a black-and-white photocopy made from the 1987 microfilm.

The *Madhyamakāvatārabhāṣya* manuscript comprises ninety-seven folios, and with the exception of its missing second leaf,¹¹ it provides the full Sanskrit text for both the *Madhyamakāvatāra* and the *Madhyamakāvatārabhāṣya*. Luo Zhao's catalogue entry reports that it measures 56.1 cm x 5 cm. The leaves contain two string holes separating out three blocks of text, each block with five lines of writing,¹² with approximately 120 *akṣaras* per line (40 per line on each block). The colophon unfortunately does not provide a date or other details; it states

⁹ There do not seem to be Tibetan notations on folios 15v or 17v.

¹⁰ See Ye 2009: 320, which refers to Luo Cat. II: Tanjur, 128f. and Sangdhag Cat.: reel 7, no. 136/1. Luo Zhao (Luo 2009: 228) reports that he catalogued the Sanskrit manuscripts in the Norbulingka from April to November 1984, and the Potala manuscript collection from November 1984 to June 1985. He writes: "The manuscripts preserved in these two palaces are the best in the TAR in terms of value, and the collections are the largest [...] After the TAR government had made an initial investigation of the Sanskrit manuscripts, a portion of these manuscripts were collected and brought to Lhasa. Fortunately, this endeavor ensured the survival of these manuscripts, as otherwise they would have been destroyed during the Cultural Revolution."

¹¹ Folio two's missing text corresponds to LVP_T 3.13–8.2.

¹² Folio 47a has only four lines of writing. The final folio, 98b, has one and a third lines of writing on it.

merely that the *Madhyamakāvatāra*, on the basis of the *Madhyamakāvatārabhāṣya*, has been completed, and that it is a work by Candrakīrti: *madhyamakāvatāraḥ pa (sic) samāptaḥ bhāṣyataḥ ||| kṛtir ācāryacandrakīrttipādānām*. We are therefore left to estimate the manuscript's age on the basis of its script, a still very conjectural and thus imprecise science when it comes to Indian manuscripts. The most characteristic feature of the script are the hooks added to the tops of certain *akṣaras* (most conspicuously in *ka, ja, ta, da, na, bha, ra, la, va*), which are usually associated with Nepalese manuscripts; according to Cecil Bendall, the Nepalese hooked style was in vogue between the twelfth and fifteenth centuries, and was limited to Nepal.¹³ Péter-Dániel Szántó has informed us, however, that the hooked style is also attested in a number of Pāla manuscripts and that its use was probably not, as is usually maintained, restricted to Nepal and its writers.¹⁴ Diwakar Acharya is also of the opinion that we are dealing with a Pāla manuscript and suggests the late twelfth or early thirteenth century as a possible date. The *Madhyamakāvatārabhāṣya* manuscript may thus have been copied in India in the latter days of Pāla reign. Alternatively, it may represent the work of a visitor from the Pāla kingdom who was residing in Nepal, either in the Kathmandu Valley or in the Dhulikhel-Panauti-Banepa area, east of the Valley.¹⁵

¹³ Bendall 1992: xxiii. On Bendall's assessment and on the limited number of manuscripts relied on by him, see MacDonald 2005: xvi n. 11 and xix n. 17.

¹⁴ It should be noted that J. G. Bühler refers to triangles with lower rounded sides on the tops of *akṣaras* and to the "Nepalese hooks" as the most striking and important features of the Proto-Bengali script; see Fleet 1904: 58.

¹⁵ Prof. Acharya (personal communication) informs us that manuscripts are known to have also been copied in the Dhulikhel-

A detailed discussion about the script of the Sanskrit manuscript is not possible within the framework of this general introduction, but a few brief comments are in order. The script can be identified as a style of Proto-Bengali. *gha* is written in its more archaic form, with the dent in the bottom of the *akṣara*'s body as opposed to its side (see *akṣara* examples, p. xxii). The shapes of *ta* and *bha* are typical for Proto-Bengali. *dha* is usually scribed with an open top, but when the open top is not clearly written it is sometimes difficult to differentiate *dha* from *va*; if *dha* is consistently written within a line in a more *va*-like form and *dha* is expected, we tended to accept the *akṣara* as *dha*. We tried to be open to the idiosyncrasies of our scribe's style and to the "short-cuts" he took when writing quickly. We also tend to accept, for example, his *śca* whether written with a sharp-edged *ca* or a somewhat dull-edged *ca*, since it seemed clear that the more rounded *ca* was simply the result of haste; when the *ca* of *śca* could not, however, be differentiated from a *va*, it was recorded as the latter. In addition to adorning the tops of many *akṣaras* with right-facing hooks, our scribe has also appended to the bases of some others – though definitely the minority, most conspicuously to medial *i* – a fine right-angled ornamental stroke (see *akṣara* examples, p. xxviii).¹⁶

A number of *akṣaras* can be easily confused with each other. Among these are included *kta* and *ku*; *kya* and *kṣa*;

Panauti-Banepa area, which was on the road to Tibet from Kathmandu, as well as from Mithila.

¹⁶ See Bendall 1992: xxxv–xxxvi and his comments on the "Kuṭīla twist" on p. xxiv; see also Plates II.1 and II.2. See Weissenborn 2012 (Plates, 180ff.) for examples of the fully developed style as found in manuscripts from the reigns of Nayapāla, Vigrahapāla (III), Rāmapāla, Gopāla (IV), and Govindapāla.

ga and *ma*; *pra* and *jā*; *nu* and *tra*; *ne* and *ma*; *rtha* and *bdha*; *le* and *tma*; *śa*, *sa*, and *ma*; medial *u* and *r* as the lower part of a conjunct; and *t* and *n* as the initial part of a conjunct.

Corrections appear in the margins and occasionally within or between the lines. Some have been added by the scribe himself, but most were made by either a proof-reader (possibly the commissioner of the new manuscript copy) or a later reader with access to a *Madhyamakāvatārabhāṣya* manuscript. This individual wrote in a thinner, lighter hand and in a style notably different from that of our scribe (see p. xxviii for examples of his writing).¹⁷ There are sometimes only two to four corrections on a folio, but we often find six or seven, up to eleven corrections by this second hand on a single recto or verso. The marginal corrections consist of *akṣaras* to be inserted into the main text, sometimes single *akṣaras*, but also parts of words, entire compounds and whole sentences that were dropped by the main scribe due to eyeskips (assuming the scribe relied on an exemplar identical or similar to the one used by the individual making the corrections), nearly all of which are crucial to the *Madhyamakāvatārabhāṣya*'s textual reconstitution. In cases where the mediocre quality of the black-and-white photocopies left us uncertain about the exact reading of a marginal correction, the Tibetan translation usually provided hints for deciphering and construing the Sanskrit.

In addition to the Sanskrit corrections, nearly every folio, as mentioned, contains a great deal of writing in Ti-

¹⁷ Unique to his hand is the occasional writing of the *ā* of, e.g., *sā* and *mā*, by way of a short line attached to the top of the left, as opposed to the right, vertical stroke of the *akṣara* (see p. xxviii).

betan *dbu med* script, all penned in a diminutive hand, which appears above the first line, below the last line, and squeezed between the lines of Sanskrit. The interlinear Tibetan frequently touches or runs slightly into the Sanskrit line below it, with the result that the lower parts of some of the Tibetan letters, especially the double *shads*, can easily be mistaken for deletion marks added to the tops of *akṣaras* by the Sanskrit scribe. The few instances where the Tibetan can be deciphered turn out to be translations of adjacent Sanskrit words or phrases, and these overwhelmingly correspond with the wording in the relevant passages of Pa tshab's translation of the *Madhyamakāvatārabhāṣya*. A closer examination and study of the *dbu med* additions would require access to the colour facsimiles of the manuscript.¹⁸ Such study could potentially provide valuable information about the manuscript's use and possibly even the *Madhyamakāvatārabhāṣya*'s early reception in the Tibetan cultural sphere.

Two renderings of the *Madhyamakāvatāra* can be found in the Tanjur: one by Nag tsho tshul khrims rgyal ba (1011–1064) and Kṛṣṇapaṇḍita,¹⁹ and one by Pa tshab Nyi ma grags (b. 1055) and Tilakakalaśa. The former

¹⁸ From 2006 to 2012, around sixty thousand manuscript folios from the collection of Sanskrit manuscripts in Tibet were inventoried and photographed (in colour), and subsequently published in the sixty-one volumes of the “Complete Collection of Photographic Reproductions of Palm-leaf Scriptures Preserved in the TAR.” Most regrettably, none of the volumes – or the manuscripts themselves – can at present be viewed by scholars. Steinkellner (2009: 281) has rightfully stressed the urgent need for digitization of the manuscripts, as well as the need for scholarly access to the facsimile volumes. Cf. also Steinkellner 2020.

¹⁹ Nag tsho's *Madhyamakāvatāra* translation is contained in the Peking canonical edition; it is not in Derge.

was heavily edited by Pa tshab and Tilakakalaśa in accord with their understanding of Candrakīrti's intent, and little appears to remain in terms of alternate interpretations of the verses.²⁰

Pa tshab's independent *Madhyamakāvatāra* verses are basically the same as those in his *Madhyamakāvatārabhāṣya* translation and may have been extracted from it. The *Madhyamakāvatārabhāṣya* was translated by him, under the guidance of Tilakakalaśa, in the late eleventh century in Śrīnagar's Ratnagupta monastery, and later revised by Pa tshab and the Kashmiri *paṇḍita* Kanakavarman in Lhasa, on the basis of a second *Madhyamakāvatārabhāṣya* manuscript located there.²¹ It seems that Nag tsho may also have translated the *Madhyamakāvatārabhāṣya*,²² but his translation was not included in the Tanjur as we have it, presumably because it was considered inferior to Pa tshab's. Pa tshab's Tibetan translation is indeed, in general, of excellent quality, yet it contains numerous corrupt, unclear, and ambiguous readings, some of which may be the result of problems in the Tibetan transmission or Pa tshab's misunderstanding or

²⁰ The differences seem to be primarily formal. An in-depth comparative study of the two translations would, however, shed more light on the discrepancies and the editing. In a few cases Nag tsho's translation seems preferable to Pa tshab's, e.g., Nag tsho's translation presents the expected *de'i tshe* for MA 2.5b's *tadā*, whereas Pa tshab's has *gang tshe*.

²¹ On Pa tshab's translation, see MacDonald 2015b. On Pa tshab's activity in Kashmir and his revision of the *Mūlamadhyamakakārikā* and the *Prasannapadā* on the basis of a second manuscript in Lhasa, see Yoshimizu 2016.

²² Tsong kha pa, in his *dGongs pa rab gsal*, occasionally notes that he prefers Nag tsho's rendering of certain words and passages over Pa tshab's. See Tauscher 1981: 10–12; Tauscher 1983; Hopkins 2008: 238.

misrendering of Candrakīrti's intent, others the outcome of erroneous readings in Pa tshab's Sanskrit exemplars. We have noted differences between readings in our Sanskrit text and the Tibetan canonical translation of the *Madhyamakāvatārabhāṣya* as presented in Peking and Derge in the annotation to our critical edition, but we have not attempted to edit the Tibetan or include corrections for it. Readers are advised to additionally consult de La Vallée Poussin's Tibetan edition (LVP_T)²³ and R. Uryuzu and M. Nakazawas' 2012 critical Tibetan edition, which takes into consideration Peking, Narthang, Derge and Cone, as well as the Golden manuscript and a couple of modern editions.²⁴

An independent critical edition of the first chapter of the *Madhyamakāvatārabhāṣya* was published in *Dhīh* by P. P. Gokhale and his team in late 2019. We were made aware of this edition only after it was published. The photocopies (the brief introduction to their edition refers to "folios"²⁵) used for the *Dhīh* edition obviously reflect the same manuscript we relied on; the source of these photocopies and how they reached Sarnath remain a mystery. Given that our critical edition of the first five chapters was set to be sent to the publisher when the

²³ De La Vallée Poussin's edition was prepared in dependence on the Peking and Narthang editions, with some consultation of a non-canonical edition made available by T. Stcherbatsky, and occasional checking of readings in Jayānanda's *Madhyamakāvatāraṭīkā*.

²⁴ Cf. Uryuzu & Nakazawa 2012. This new edition is a welcome and helpful contribution, but one must still proceed with care because it at times favours Derge, at the expense of Peking which tends to contain older readings that have not been "smoothed out" by Tibetan editors. Variants have also occasionally been overlooked.






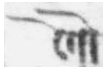









²⁵ "After examining the folios, which were not so clear, it was deciphered as the first and the second chapter of *madhyamakāvatārabhāṣya*" (Gokhale 2019: LIX).

Dhīḥ edition came out, we were unable to take it into consideration. A brief perusal of their edition seems to indicate that the quality of the photocopies we had access to is somewhat better, since we were able to read a number of marginal corrections the Gokhale team could not decipher and therefore reconstructed from the Tibetan.

akṣara examples






















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kh	ख	खा	खि						
g	ग				गु				
gh	घ								
c	च		चि						
j	ज	जा		जि					
ṭ	ट	टा		ति					
ṭh	ठ								
ḍ	ड							डु	
ḍh	ढ								
ṇ	ण		णि						
t	त			ति	तु		तृ	तु	ति
th	थ	था							


























d	द				द	दु	दृ		
dh	ध		वि						
n	न				नु			न	
p	प								
ph	फ								
b	ब				बु				
bh	भ				भु	भृ			
m	म					मु	मृ		मि
y	य								
r	र	रा			रु	रृ			
l	ल								
v	व								
ś	श				शु		शृ	शि	
ṣ	ष					षु			
s	स						सु		
h	ह	हा			हु				

	o	au
		
k		
gh		
ṇ		
t		
th		
d		
dh		
n		
y		
l		

Conjunct examples

кта	кpra	kyā	kyo	krā	
					
kṣa	kṣu	kṣe	kṣṇa	kṣma	ksa
					

khya					
					
gja	gñā	gdu	gḍṛ		
					
ghna					
					
ṅga	ṅā	ṅā	ṅgo		
					
jja	jñā	jñe	jño		
					
jya	jyā	jyā			
					
jva	jvā				
					
tya					
					
nya					
					

tkā	tkā	tku	tta	ttya	ttri
					
tthā	tmya	tra	tsu		
					
thyā					
					
dga	ddhyā	dbra	dya		
					
dhyā					
					
ntra	ntre	ndā	ndra	ndha	nsu
					
pyu					
					
bdhi					
					
bhya					
					

rga	rgga	rgo	rṇṇa	rtta	rdi
rśī	rhṛ				
lya	lya				
vyu	vye				
śca	ścyu	śrā	śri		
ṣto	ṣtau	ṣnai			
skr̥	str̥	sthā	spha	smṛ	sryā
hṇā	hma				

avagraha

visarga

text demarcator

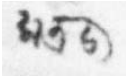
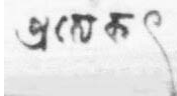
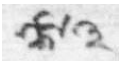
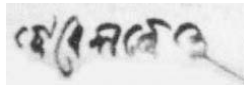
Examples of *akṣaras* with a lower ornamental stroke

*ṇi**bdhi**vi kri*

Corrections

deletion of *tu**ma* to *mā**rā* to *re* via erasure of *ā* and addition of *e**rā* to *re* via deletion marks and addition of *e**daḥ* to *daṃ* via deletion marks and addition of *ṃ*

Marginal material to be inserted, added by a second hand

*mātra* 5*pratyeka* 1*rggā* 3*bodhisatve* 3

Principles, editorial signs, abbreviations

1. Principles of the critical edition

With the critical edition, we aim to provide a text that is as close as possible, given our sources, to Candrakīrti's seventh-century composition – close in terms of what we consider the text's essential elements: its content, structure, choice of words, syntax, and grammar in the narrower sense. In order to achieve this, we attempted to identify and eliminate changes that were made to the text in the course of its transmission, either intentionally or by mistake. Since only one manuscript of the *Madhyamakāvatārabhāṣya* is available, we based our decisions, in addition to what the manuscript itself offers, on the careful use of secondary material, especially the Tibetan translation by Pa tshab, and considerations concerning content and grammatical appropriateness.

Clarification is required regarding our differentiated treatment of the work's text. Two approaches were applied owing to the fact that two types of text can be distinguished. The first consists of text presumably by Candrakīrti himself, composed by him using his own words and expressions. These are the passages that we tried to preserve or restore as they were originally intended, vis-à-vis the above-mentioned essential elements. The second type of text consists of passages quoted from other works. In such cases, we did not attempt to determine and restore the wording they might have attested at the time of their respective production, or as they are reflected by their later Tibetan translations, but rather made an effort to present and thus conserve the state they were in when they were incorporated

into the *Madhyamakāvatārabhāṣya*. One should note, given our aims, that what at first sight might be taken for an improper reading often turns out, with the support of external evidence, to be the correct choice for the edition. Editing this second type of text in any other way would give a wrong impression of the state of the textual materials used to produce the *Madhyamakāvatārabhāṣya*. One would trade historical accuracy for ostensible correctness.

In addition to emending the text, we present it in a way that facilitates the reader's understanding of the content and structure. We include paragraph breaks, set verses apart using indentation, print the commented verse text, i.e., the *Madhyamakāvatāra*, in bold, as well as words from the verses when they are included or commented on in the prose explanation. We also modify the punctuation, and give a uniform treatment to internal nasals and consonant clusters.

There are three apparatuses. The first apparatus provides information about the identity of quoted or in other ways closely related passages. The second apparatus lists significant divergences and/or agreements between passages, especially if they have been used as arguments for the constitution of the text. The third, the critical apparatus, informs the reader about emendations to readings in the Sanskrit manuscript, as well as peculiarities of the Tibetan translation, especially if these particularities hint at differences between the Sanskrit materials used by the translator and our manuscript. We did not use the Tibetan translation indiscriminately, but distinguished between passages actually translated by Pa tshab, which were directly based on the Sanskrit text of the *Madhyamakāvatārabhāṣya*, and citations that had been copied in from older Tibetan translations without consideration

of the exact readings of the corresponding Sanskrit citations in the *Madhyamakāvatārabhāṣya*, as, for instance, the quotations from the *Daśabhūmikasūtra*. It goes without saying that passages of the latter group cannot be accepted as yielding reliable evidence for specific readings of any Sanskrit manuscript of the *Madhyamakāvatārabhāṣya* used by the translator to the same degree that passages of the first group do.

2. Principles of the diplomatic edition

To ensure the best basis for verification and any further editorial work, the manuscript is reported as faithfully as possible, with all orthographic and scribal peculiarities. Separation of words, however, is in accordance with the meaning.

3. Editorial signs

- illegible part of an *akṣara* due to, e.g., blurring
- .. illegible *akṣara* due to, e.g., blurring
- * *virāma*
- ° lack of *virāma*
- ’ *avagraha*
- t stylized final *t*
- m stylized final *m*
- | *daṇḍa*
- || double *daṇḍa*
- ⋮ line-filling sign
- ᳚ sign for *siddham*
- ˘ insertion sign added above the line

^	insertion sign added below the line
+	indicates the placement of the number in marginal additions which gives the line for insertion, e.g., +3 indicates that the number 3 is written after the marginal addition; 3+ that the number precedes
()	indicates unclarity due to, e.g., blurring
{ }	indicates deletion by means of one or two small strokes (normally written directly above the <i>akṣara</i>)
{ }	indicates deletion by means of erasure
[$x \rightarrow y$]	x corrected to y by way of deletion, addition, overwriting, or a combination of these
□	rectangular blank space between blocks of text
◻	rectangular blank space that contains a string-hole
ॐ	sign used to mark topic breaks and the beginning and end of verse text
×	empty space in the manuscript equivalent to the size of approximately one <i>akṣara</i>
///	leaf broken off
< >	indicates marginal or interlinear addition
< >	editors' addition
:	separates different readings from each other
∴	instead of

=	corresponds to
≈	corresponds to, with notable divergences

4. Abbreviations:

add.	additionally in
cf.	confer
D	Derge edition
em.	emended
frag.	fragment
l.	line(s)
m.c.	<i>metri causa</i>
ms.	manuscript
MS	manuscript of the <i>Madhyamakāvatārabhāṣya</i>
n.e.	no equivalent in
P	Peking edition
T	Tibetan translation

Critical Edition

११ ॥ नमो भगवते बुद्धाय ॥

MS 1v

मध्यमकशास्त्रस्यावताराय मध्यमकावतारमारब्धुकामो बुद्धत्वस्या-
द्यहेतुसम्पदोऽशेषसंसारचारकावरुद्धात्राणसत्त्वपरित्राणलक्षणाया
भगवत्या महाकरुणायाः सम्यक्सम्बुद्धैर्बोधिसत्त्वैश्चापि प्रथमतः
5 स्तुत्यर्हतां प्रतिपादयञ्छ्लोकद्वयमाह –

D 220a1
P 265a1

मुनीन्द्रजाः श्रावकमध्यबुद्धाः सम्बोधिसत्त्वप्रभवाश्च बुद्धाः ।

कारुण्यचेतोऽद्वयधीश्च हेतुः सम्बोधिचित्तं च जिनात्मजानाम् ॥

MAv 1.1

इत्यादि । तत्र निरुत्तरधर्मे^१श्वर्यसम्पदा श्रावकप्रत्येकबुद्धबोधिसत्त्वे-
भ्योऽपि परमैश्वर्यसम्पन्नतया श्रावकादीनां तदाज्ञावशवर्तित्वाच्च मु-
नीन्द्रा इत्युच्यन्ते बुद्धा भगवन्तः । तेभ्यो जाता मुनीन्द्रजाः श्राव-
कादयः^२ । कथं कृत्वा । सति हि बुद्धानामुत्पादेऽविपरीतप्रतीत्यस-
मुत्पाददेशनायाः सम्प्रवृत्तेः^३ तच्छ्रवणचिन्ताभावनाक्रमतश्च यथा-
धिमुक्ति^४ श्रावकादीनां परिनिष्पत्तेः । यद्यपि प्रतीत्यसमुत्पादोपदेश-
श्रवणादधिगतपरमार्थश्रवणा अपि^५ न दृष्ट एव जन्मनि केचिन्निर्वाण-
मधिगच्छन्ति^६ तथापि नियतविपाकस्येव कर्मणो^७ जन्मान्तरे यथा-

P 265b

^१ dpag tu med pa ma lus pa ṭ ṣ : 'śeṣa° ^२ de dag las ṭ ṣ : munīndra°
^३ ston pa la 'jug pa'i phyir ṭ ṣ : °deśanāyāḥ sampravṛtteḥ ^४ yathādhī-
mukti em. (lhag par mos pa ji lta ba b'zin ṭ) : yathādhemukti ms ^५ kho
na add. ṭ ^६ don dam pa rtogs pa la mkhas su zin kyaṇ ṭ ṣ : adhigatapa-
ramārthaśravaṇā api ^७ las rnam par smin par ṇes pa'i 'bras bu ltar ṭ ṣ :
niyatavipākasyeva karmaṇaḥ

D 221a मिलिषितफलपरिणतिमासादयन्त्यवश्यमेव तदुपदेशस्य कर्तारः ।
यथोक्तम् आर्यदेवेन –

^aइह यद्यपि तत्त्वज्ञो निर्वाणं नाधिगच्छति ।
प्राप्नोत्ययत्नतोऽवश्यं पुनर्जन्मनि कर्मवत् ॥^a

इति । अत एव मध्यमकेऽपि निर्दिष्टम् –

5

^bसम्बुद्धानामनुत्पादे¹ श्रावकाणां पुनः² क्षये ।
ज्ञानं³ प्रत्येकबुद्धानामसंसर्गात्प्रवर्तते ॥^b

इति । तत्र^c सम्यगववादफलं श्रावयन्तीति श्रावकाः⁵ । तथा हि – कृतं^d
करणीयम् । नापरमस्माद्भवं प्रजानीम^d इत्यादि । अथ वा – अग्रफ-
लमनुत्तरसम्यक्सम्बुद्धमार्गं⁷ वा तथागतेभ्यः श्रुत्वा तदर्थिभ्यः श्राव- 10
यन्तीति श्रावकाः । यथोक्तम् आर्यसद्धर्मपुण्डरीकसूत्रे –

^{a-a} = CS 8.22 (cf. Pras XVIII 145,7–8; Pras 378,4–5) ^{b-b} = MMK 18.12 (cf. Pras XVIII 145,11+15; Pras 378,7–11) ^{c-c} cf. ? ^{d-d} = ? (cf. Mahāvagga, Lalitavistara, AKBh etc; cf. Scherrer-Schaub 1991: 160–161, n. 181) ^{e-e} cf. ?

¹ anutpāde em. (MMK) : anupode ms ² puna<h> em. (MMK) : puna ms
³ jñānaṃ em. (MMK) : jñāna ms ⁴ thob par byed pa T ÷ śrāvayanti
⁵ śrā<va>kāḥ em. (ñān thos dag T) : śrākāḥ ms ⁶ agraphalam em. :
agraphalam śrā{va}vayanti | ms; śrāvayanti n.e. T ⁷ MAT 6b5-7 presupposes °bodhi° instead of °buddha° ⁸ sgrogs par byed pa T ÷ śrāvayanti

^{fA} अद्यव्वयं ^{1 A} श्रावकभूतं ^B नाथं ^{B C} संश्रावयिष्याम्यथ ² चाग्रबोधिम्।
^D बोधीयं ^D शब्दं च ^{f3} प्रकाशयामस्ते-... ॥

...⁴ जलपाकानामादिमध्यावसानेषु प्राधान्यादुपयोगित्वम्। एवं क-
 रुणायाः⁵ कालत्रयेऽपि जिनसस्यसम्पदुपयोगित्वं द्योतयति। कारु-
 5 णिको हि⁷ परदुःखदुःखितया नियतमेव⁸ दुःखिताशेषसत्त्वपरित्राणाय

MS 3r
 D 222b4
 P 267b3

f-f = SPSū 4.53

A-A adya vayaṃ Toda 1983: 61 : ++dya (va)ya Wille 2000: 53 : adyo vayaṃ SPSū (with a variant adya) : adyā vayaṃ Watanabe 1975: 53, Jiang 2006: 86 **B-B** nātha SPSū : nātha plus punctuation mark Watanabe 1975: 53 : nāthaṃ Jiang 2006: 68 : nāyaka plus punctuation mark Toda 1983: 61 : (n)āyakaḥ Wille 2000: 53 **C-C** samśrāvayiṣyāmy atha cāgrabodhim Watanabe 1975: 53 : (samśrāva)yiṣyāmy atha cā(g)r(abodhim*) Hinüber 1982: 27 : samśrāva(yi) /// Wille 2000: 53 : samśrāvayiṣyāma imāgrabodhim* Toda 1983: 61 : samśrāvayiṣyāmatha cāgrabodhim SPSū (with the variant °ma imāgra° of the so-called Kashgar manuscript) : samśrāvayiṣyāṣya<ma>tha cāgrabodhim* Jiang 2006: 86 (Jiang marks °ṣya° as superfluous and proposes inserting °ma°. One might however suspect an underlying reading °my atha instead of °ṣyatha.) **D-D** bodhīya SPSū (with variants bodhī ca : bodhāya : bodhiya) : bodhāya Toda 1983: 61, Watanabe 1975: 53, Hinüber 1982: 27, Jiang 2006: 86

¹ for doubling of initial consonants for metrical reasons cf. BHSG § 2.77 ² cā° em. (SPSū) : vā° MS ³ for *pāda* d cf. teno vayaṃ śrāvaka bhīṣmakalpāḥ SPSū ⁴ Folio 2 corresponding to D 221a4–222b4, P 265b7–267b3, LVP_T 3,13–8,2 (de bas bdag cag ñan thos mi zad 'dra || ... ji ltar phyi rol gyi 'bru la sogs pa phun sum tshogs pa la) is missing. ⁵ kho na add T ⁶ dyota-yati em. (ston pa yin T) : dyopayati MS ⁷ 'di ltar sñiñ rje can ni T ÷ kārūṇiko hi ⁸ eva n.e. T

बोधिचित्तमुत्पादयति – सकल एवायं लोकोऽवश्यं मया दुःखादुद्धृत्य³ बुद्धत्वे नियोजनीय इति। इयं च प्रतिज्ञा न तिरस्कृताद्वयज्ञानेन शक्या साधयितुमित्यद्वयज्ञानेऽपि नियोगत एव प्रवर्तते। इतः करुणैव बीजं सर्वबुद्धधर्माणाम्। यथोक्तम्⁴ –

करुणापूर्वकाः सर्वे विस्पन्दा^E ज्ञाननिर्मलाः।

5

उक्ता यत्र महायाने कस्तन्निन्देत्⁵ सचेतनः ॥⁹

D 223a इति। उत्पादितबोधिचित्तोऽपि यद्युत्तरकालं करुणासलिलपरिषेकं⁶

P 268a न मुहुर्मुहुरासादयेत्⁷। नियतमयमनुपचितविपुलफलसञ्चयः श्रावक-
प्रत्येकबुद्धपरिनिर्वाणेन निर्वृतः स्यात्। समासादितानन्तफलाव-
स्थोऽपि यदि कारुण्यपरिपाकरहितः स्यात्⁸। नायं चिरकालमुपभु-
ज्येत⁷। न च पारम्पर्याविच्छिन्नक्रमो महानार्यफलप्रचयश्चिरमभिवर्धे-
त॥

10

इदानीमालम्बनविशेषप्रवृत्त्यापि करुणायाः स्वरूपातिशयमभिद्यो-
त्य तस्यै⁸ नमस्कारमारब्धुकाम आह –

9-9 = RĀ 4.78

E-E niṣyandā RĀ

¹ bodhicittam em. : bodhicattam MS; sems T ÷ bodhicittam ² eva n.e. T
³ uddhṛtya em. : uddhṛttya MS ⁴ ji skad du rin po che'i phreñ ba las ...
gsuñs so T ÷ yathoktam ⁵ nindet em. : ni(rn)dat MS ⁶ pariṣekam em. :
pariṣekān MS ⁷ upabhujyeta em. : upabhujyota MS ⁸ tasyai em. : tasmai
MS

पुराहमित्यात्मनि सन्निविष्टे ममेदमित्याहितभावसङ्गे ।

भ्रमद्वटीयन्त्र इवास्वतन्त्रे जगत्यभूद्या करुणा नमे ताम् ॥

MAv 1.3

- आत्मीयाभिनिवेशात् प्रागेवाहङ्कारेणासन्तमात्मानं सन्तमित्युपक-
 ल्येदंसत्याभिनिविष्टो ममेदमित्यहङ्कारविषयादन्यस्मिन् भावजाते
 5 सकल एवायं लोकोऽभिनिविष्टः । स चायमात्मात्मीयाभिनिविष्टो
 लोकः कर्मक्लेशरज्ज्वा गाढतरमवबद्धो विज्ञानयन्त्रवाहाक्षेपपरायत्त-
 वृत्तिर्¹ आ भवाग्रादवीचिपर्यन्तं² निम्ने महति संसारकूपेऽनवरतवाह्य-
 मानः स्वरसत एवाधोगमनवृत्तिर्यत्नतः कथमप्युत्थापनीयो³ ऽज्ञाना- MS 3v
 दिक्लेशकर्मजन्मसङ्क्षेत्रयेऽप्यनवधार्यमाणपूर्वापरमध्यक्रमो दुःख- P 268b
 10 दुःखताविपरिणामदुःखताभ्यामहन्यहनि परिभिद्यमानत्वादरघट्टघ-
 टीयन्त्रावस्थामनतिवृत्यावस्थितः । बोधिसत्त्वस्तद्दुःखदुःखितया त- D 223b
 मतीव⁵ करुणयालम्ब्य यतस्तं त्रातुमुत्सहते । अतः प्रथमतरमेव भ-
 गवतीं महाकरुणां प्रणौति स्म । एषा च सत्त्वालम्बना बोधिसत्त्वानां
 करुणा ॥

- 15 धर्मालम्बनामनालम्बनां च करुणामालम्बनत एव⁶ द्योतयन्नाह –

अन्तश्चलद्वारिणि चन्द्रवच्चलं स्वभावशून्यं च जगद्विपश्यतः ।

MAv 1.4ab

¹ °parāya<tta>vṛttir em. (rag las par 'jug pa T) : °parāyavṛttir MS

² °paryantaṃ em. : °paryanta° MS ³ katham apy utthāpanīyo em. (ci

zig ltar dran bar bya ba T) : katha[ma→(py u)]tthāpanāyo MS ⁴ bodhi-

sattvas tad° em (byañ chub sems dpa' de'i T) : {ya} {du} tad° MS ⁵ tam

em. : tad MS ⁶ chos la dmigs pa dan dmigs pa med pa'i sñiñ rje yañ

dmigs pa'i sgo nas T ÷ dharmāmbanām anāmbanām ca karuṇām

āmbanata eva

^hया करुणा नमे ताम्^h इत्यनेन सम्बन्धः । तथा ह्यतिविप्रसन्नेऽम्भसि
 नातिप्रचण्डमारुतोद्धूयमानावयवविसर्पिण्यन्तरिन्दोः¹ प्रतिबिम्बके
 प्रागुपलभ्यमानाधारदेशसहभङ्गिनि समक्षमिवोपलभ्यमानात्मभावो-
 दये स्वमात्मानं प्रकटयदिवेदं द्वयमवस्थितं पश्यन्ति सन्तः¹ यदुत
 प्रतिक्षणानित्यतां स्वभावशून्यतां च । एवं बोधिसत्त्वा अपि सत्काय- 5
 दर्शनसरस्ययोनिशोविकल्पानिलप्रचलाविद्याभिनीलविपुलजलान्त-
 र्वर्तिनः स्वकर्मप्रतिबिम्बकानिव⁴ पुरतो निर्वर्तमानान्पश्यन्तः सत्त्वा-
 न्प्रतिक्षणमनित्यताव्यसनसम्पातिनः स्वभावशून्यांश्च³⁴ च तदनित्य-
 ताव्यसनस्य व्यसनमिव सद्धर्मा³⁴मृतरसातिशयपानहेतुं⁵ सकलविपर्या-
 सकल्पनोपरतिलक्षणं सकलजगद्वन्धुतास्वभावं समवाप्तुं बुद्धत्वम- 10
 मिलषन्ते करुणापरतन्त्राः ॥

एतेषां याः करुणाः सत्त्वालम्बना धर्मा⁵लम्बना अनालम्बनाश्च⁶ ताः
 D 224a प्रणम्य बोधिसत्त्वानां बोधिचित्तस्य दशधा भेदं विवक्षुराद्यं तावद्वो-
 धिचित्तमधिकृत्याह –

h-h = MAv 1.3'd

¹ khyab pa'i T ∴ °visarpiṇi ² °avidyā° is rendered twice in T by dittography
³ 'joms pa lta bur gyur pa T ∴ vyasanam iva ⁴ saddharmā°...°lakṣa-
 ṇaṃ sakalā° is rendered twice in T by dittography ⁵ read phul du byuñ ba
 'thuñ ba'i rgyu for phul du byuñ ba 'byuñ ba'i rgyu D : phul du 'byuñ
 ba'i rgyu P ⁶ anālambanāś em. : 'nālambanāś ms ⁷ vivakṣur em. (brjod
 par 'dod pas T) : vivakṣar ms

कृपास्वतन्त्रं जगतां विमुक्तये समन्तभद्रप्रणिधिप्रणामितम् ॥

MAv 1.4cd

यदस्य चेतो मुदिताप्रतिष्ठितं जिनात्मजस्य प्रथमं तदुच्यते ।

MAv 1.5ab

ज्ञानमेव हि बोधिसत्त्वानां कारुण्यादिपरिगृहीतमनास्रवं भागशो
विभज्यमानं¹ भूम्याख्यां प्रतिलभते गुणप्रतिष्ठाभूतत्वात् । तच्चोत्तरोत्त-
5 रगुणसङ्ख्याप्रभावातिशयावासिदानादिपारमिताधिक्यविपाकोत्कर्षभे-
दतो दशधा व्यवस्थापितं प्रमुदितादिभूमिभागेन । न त्वस्य स्वरूपा-
तिशयकृतो भेदोऽस्ति¹ यथोक्तम् –

MS 4r

¹यथान्तरीक्षे² शकुनेः^F पदं बुधैर्वक्तुं न शक्यं न च^G दर्शनाय^G ।

तथैव सर्वा जिनपुत्रभूमयो² वक्तुं न शक्याः कुत एव श्रोतुम् ॥¹

10 इति । तत्र प्रमुदिता बोधिसत्त्वभूमिराद्यचित्तोत्पादो बोधिसत्त्वानां
यावद्³ धर्ममेघा दशमश्चित्तोत्पाद इति⁴ । तत्र यथोक्तेन न्यायेन जग-
न्नैःस्वाभाव्यं पश्यतो बोधिसत्त्वस्य करुणाविशेषणत्वेनोपात्तस्य यच्च
चित्तं करुणास्वतन्त्रं समन्तभद्रबोधिसत्त्वप्रणिधिपरिणामितं प्रमुदि-
ताभिधानाद्वयज्ञानं³ तन्निमित्तफलोपलक्षितं च¹ तत् प्रथमम् इत्य
15 उच्यते⁵ । बोधिसत्त्वस्य तत्र⁶ दशमहाप्रणिधानप्रमुखानि दश प्रणिधा-

P 269b

i-i ≈ DBhSū 14,15–15,1 j-j cf. DBhSū 22,7–8

F-F cf. śakuneḥ DBhSū [M1 6v3], Rahder 1926: 10

G-G darśanopagām

DBhSū

¹ vibhajyamānaṃ em. : vibhajyāmānaṃ ms ² yathāntarīkṣe em. (DBhSū)
: yathontarīkṣe ms ³ mthar T ∴ yāvat ⁴ iti n.e. T ⁵ ity ucyate em. (žes
bya bar brjod do T) : u<tya>cyate ms ⁶ bodhisattvasya n.e. T

नासङ्ख्येशतसहस्राणि यानि बोधिसत्त्वः¹ प्रथमचित्तोत्पादिक उत्पा-
 दयति। तानि समन्तभद्रबोधिसत्त्वप्रणिधानेऽन्तर्गतानि। निरवशेष-
 D 224b प्रणिधानोपसङ्गहार्थं समन्तभद्रप्रणिधिविशेषणोपादानम्। तत्र यथैव¹
 श्रावकयाने प्रतिपन्नक²फलमार्गावस्थाभेदेनाष्टौ श्रावकभूमयो व्यव-
 स्थाप्यन्ते। तथा महायानेऽपि बोधिसत्त्वानां दश बोधिसत्त्वभूमयः।⁵
 यथा चोत्पन्ननिर्वेधभागीयावस्थः श्रावको नैवाद्यफलप्रतिपन्नकावस्थ
 इष्यते। एवं भावी बोधिसत्त्वः⁴। यथा रत्नमेघसूत्रे – यद्^k अधिमात्रा-
 धिमुक्तिचर्याधर्मतया¹ प्रथमभूमिप्रतिलम्भाय समनन्तरावस्थानम्।
 इयं बोधिसत्त्वस्यानुत्पादितबोधिचित्तभूमिरित्युक्तम्। तदधिमुक्तिच-
 P 270a र्याक्षणावस्थितश्च तत्रैव व्याख्यातः – तद्यथापि नाम कुलपुत्र राजा¹⁰
 चक्रवर्ती समतिक्रान्तश्च भवति मानुष्यकं वर्णमसम्प्राप्तश्च भवति दि-
 MS 4v व्यं वर्णम्⁷। एवमेव बोधिसत्त्वः समतिक्रान्तश्च भवति सर्वलौकिक-
 श्रावकप्रत्येकबुद्धभूमीरसम्प्राप्तश्च भवति पारमार्थिकबोधिसत्त्वभूमी-
 रिति। यदा त्वयं प्रमुदितारव्याद्यभूमिप्रविष्टो भवति⁹।

MAv 1.5cd

अतः प्रभृत्येव हि तस्य लाभतः स बोधिसत्त्वध्वनिनैव कथ्यते ॥

15

k-k = RMSū 47a4 l-l cf. Śikṣ 7,19 m-m = RMSū 47a5–6

¹ eva n.e. T ² pratipanna<ka>° em. : pratipanna° MS ³ eva n.e. T ⁴ yañ
 add. T ⁵ yad n.e. T, cf. gañ gnas pa 'di RMSū for yad ... °āvasthānam,
 iyam ⁶ °ānutpāditabodhicittabhūmir em. (byañ chub kyi sems ma
 bskyed pa'i sa'o T) : °ānutpāditabodhisatvabhūmir MS ⁷ divya<m>° em.
 : divya° MS ⁸ eva n.e. T ⁹ °bhūmi° em. (sa T) : °citta° MS

सर्वथा पृथग्जनभूमेरतिक्रान्तावस्थायां बोधिसत्त्वध्वनिनैव वचनीय-
 स्तच्चित्तलाभी¹ नान्यथा² तस्य तदानीमार्यत्वात्। यथोक्तं भगव-
 त्यामर्धतृतीयसाहस्र्याम् – ⁿबोधिसत्त्व इत्यनुबुद्धसत्त्वस्यैतदधिवच-
 नम्। येन सर्वधर्मा अनुबुद्धा ज्ञाताः। कथं ज्ञाताः। अभूता असम्भू-
 5 ता वितथाः। नैते तथा। यथा बालपृथग्जनैः कल्पिताः। नैते तथा।
 यथा बालपृथग्जनैर्लब्धाः। तेनोच्यते बोधिसत्त्व इति। तत्कस्य हे-
 तोः³। अविकल्पिता हि बोधिः। अविठपिता हि बोधिः³। अनुपल-
 म्मा हि बोधिः⁴। न हि सुविक्रान्तविक्रामिस्तथागतेन बोधिर्लब्धा।
^Hअलाभात् ^Hसर्वधर्माणाम्। ^Iअनुपलम्भतः ^Iसर्वधर्माणां बोधिरित्युच्य-
 10 ते। ^Jएवं हि ^Jबुद्धबोधिरित्युच्यते। न पुनर्यथोच्यते⁵। ^{K-K}सुविक्रान्तवि-
 क्रामिन्बोधाय चित्तमुत्पादयन्ति – इदं चित्तं बोधायोत्पादयिष्याम
 इति। बोधिं मन्यन्ते – अस्त्यसौ⁴ बोधिः। यस्यां वयं चित्तमुत्पादयि-
 ष्याम इति। न ते बोधिसत्त्वा इत्युच्यन्ते। उत्पन्नसत्त्वास्त^L इत्युच्य-
 न्ते। तत्कस्य हेतोः^L। तथा ह्युत्पादाभिनिविष्टाश्चित्ताभिनिविष्टा बोधि-
 15 मभिनिविशन्तⁿ इत्यादि। भूयो⁶ऽप्युक्तम् – ^oअलक्षणा हि बोधिर्लक्षण-
 स्वभावविनिवृत्ता⁷। य एवमनुबोधः। इयमुच्यते बोधिरिति। न पुनर्य-

D 225a

P 270b

ⁿ⁻ⁿ ≈ SuPP 18,4–16 ^{o-o} ≈ SuPP 16,3–12

^{H-H} alambhāt SuPP ^{I-I} anupalambhāt SuPP ^{J-J} evaṃ SuPP ^{K-K} yena
 SuPP ^{L-L} ucyante. tat kasmād dhetoḥ SuPP

¹ °sattva° em. (SuPP) : °tatva° ms ² dharmā anu° em. : dharmānu° ms
³ bodhir em. (SuPP) : bodher ms ⁴ bodhiḥ em. (SuPP) : bodher ms ⁵ na
 punar yathocyate em. (SuPP) : na punar anyathocyate ms ⁶ bhūyo em. :
 bhuyo ms ⁷ °vinivṛttā em. (SuPP) : °vinivṛtṭyā ms

थोच्यते। एषां हि सुविक्रान्तविक्रामिन्धर्माणामनुबुद्धत्वाद्बोधिसत्त्व
 इत्युच्यते। यो हि कश्चित्सुविक्रान्तविक्रामिन्निमान्धर्मानप्रजानन्नन-
 वबुध्यमानो^M बोधिसत्त्वो बोधिसत्त्व^M इत्यात्मानं प्रतिजानीते। दूरे^N त-
 स्य^N बोधिसत्त्वभूमिः¹। दूरे^O स बोधिसत्त्वधर्माणाम्^O। विसंवादयति स-
 देवमानुषासुरं² लोकं बोधिसत्त्वनाम्ना। सचेत्^P सुविक्रान्तविक्रामिन्³ 5
 MS 5r वाङ्मात्रेण बोधिसत्त्वो भवेत्। तेन¹ सर्वसत्त्वा अपि बोधिसत्त्वा भवे-
 युः। नैतत्सुविक्रान्तविक्रामिन्^O वाक्कर्ममात्रम्^O। यदुत बोधिसत्त्वभूमि-
 रित्यादि॥

D 225b न केवलं यथोक्तबोधिचित्तलाभी तस्यामवस्थायां बोधिसत्त्वध्वनिनै-
 व कथ्यते। अपि च 10

^Pजातः कुले भवति चैष तथागतानां
 संयोजनत्रयमपि क्षतमस्य सर्वम्।

P-P = Nāmanantrārthāvalokinī 85b4-5 in the ms. of the Cambridge University
 Library, MS-ADD 1708

M-M bodhisattva SuPP N-N tasya bodhisattvasya SuPP O-O bodhi-
 sattvadharmāḥ SuPP; but cf. °dharmāṇām ms. of SuPP (Cambridge
 University Library, MS-ADD 1543), quoted also in SuPP 16 n. 2 P-P sacet
 punaḥ SuPP Q-Q vāṇmātraṃ SuPP

¹ dha<r>māṇām em. : dhamāṇām MS ² sadev<amānuṣ>āsura<m> em.
 (SuPP) : sadevāsura MS ³ suvi<krāntavi>krāmin em. (SuPP) : suvikrā-
 min MS

मोदं बिभर्ति च परं स हि¹ बोधिसत्त्व

P 271a

^Rआलोक₂धातुशतकम्पनजातशक्तिः^{R2 P} ॥

MAv 1.6

सर्वशः पृथग्जनश्रावकप्रत्येकबुद्धभूम्यतिक्रमात्समन्तप्रभाभिधानत-
 थागतभूम्यनुयायिमार्गोत्पादाच्च बोधिसत्त्वस्तथागतकुले जातो भव-
 5 ति। आत्मनो⁴ नैरात्म्यसमक्षदर्शित्वात्सत्कायदृष्टिविचिकित्साशील-
 व्रतपरामर्शाख्यं संयोजनत्रयमप्यस्यापुनरुत्पादाद्विगतं तदानीम्।
 अतत्त्वदर्शिनो ह्यात्मसमारोपात्सत्कायदर्शनं स्यात्। तथैव⁵ विचि-
 कित्सया मार्गान्तरगमनमस्य⁶ सम्भाव्येत। नान्यस्येति⁷। नियामाव-
 क्रान्त्या च तद्धेतुगुणलाभतो भूमिविपक्षदोषविगमतश्चासाधारणप्री-
 10 तिविशेषोत्पादात् स बोधिसत्त्वः प्रामोद्यबहुलत्वात् परं प्रमोदं बिभ-
 र्ति। विशिष्टप्रमोदसद्भावाच्चेयं भूमिः प्रमुदितारख्यां प्रतिलभते। श-
 क्रोति च लोकधातुशतं कम्पयितुम्॥

R-R LVP (LVP₁: 264 n.2.) reports syāl lokadhātuśatakam parijātaśaktiḥ as the reading in an unspecified ms. of a Nāmasaṃgīti commentary and emends to °śatake parijāta°

¹ hi n.e. T ² 'jig rten khams brgya kun nas g.yo bar nus par gyur pa'añ yin T ∴ ālokadhātuśatakampanajātaśaktiḥ ³ de add. T ⁴ gañ zag gi T ∴ ātmanāḥ ⁵ eva n.e. T ⁶ de lam g'zan du 'añ 'gro ba T ∴ mārgāntaraga-
 manam asya ⁷ iti n.e. T

ऊर्ध्व¹ प्रयाति च भुवो भुवमाददानो
 रुद्धोऽस्य दुर्गतिपथः सकलस्तदानीम्।
 क्षीणाः पृथग्जनभुवश्च तदास्य सर्वा
 आर्यो यथाष्टमक एष तथोपदिष्टः² ॥

MAv 1.7

D 226a
P 271b

MS 5v

यथाधिगतधर्मपरिजित्या³ द्वितीयादिभूम्यवक्रान्तौ महोत्साहत्वाच्च 5
 भूमेर्भूमिमाक्रामन् ऊर्ध्वम्⁴ अयं प्रयाति। सङ्क्षेपतो यथैव⁵ स्रोतआप-
 न्नस्यार्यस्य स्वानुरूपार्यधर्माधिगमादोषविगमो गुणसम्भवश्च। तथै-
 वास्यापि⁶ बोधिसत्त्वस्य भूम्यधिगमात्स्वानुरूपगुणसम्भवो दोषक्षय-
 श्च स्रोतआपन्नदृष्टान्तेन परिदीपितः ॥

अयं चापरो विशेषः⁷। यदयं बोधिसत्त्वः

10

प्रत्येकबुद्धान्समुनीन्द्रघोषजान्पुण्याधिपत्येन जयन्विवर्धते।
 सम्बोधिचित्ते प्रथमेऽपि हि स्थितः⁹

MAv 1.8a–c

यथोक्तम् आर्यमैत्रेयविमोक्षे – तद्यथा कुलपुत्र अचिरजातो राजपुत्रो
 राजलक्षणसमन्वागतो मूर्धप्राप्तान्सर्ववृद्धामातृयानभिभवति^s कुलमा-
 हात्म्याधिपत्येन^s। एवमेवाचिरोत्पन्नबोधिचित्तस्तथागतधर्मराजकु- 15

⁹-⁹ = Munimatālaṃkāra (D 3903: 175b5) ^r-^r ≈ GVSū 404,26–29

^s-^s kulābhijātyādhīpatyena GVSū ^T-^T °rotpāditā°GVSū

¹ ūrdhvaṃ em. : ūrddhaṃ MS ² źes bya ba la add. T ³ °parijityā :
 °p[ā→a]rijityā<t* > MS; cf. parijitaṃ | parijayaḥ | tato bhāve śya{na}ñ
 ca *LT 10r4 (Yonezawa 2007: 584, 2019: 468); for Yonezawa's interpretation of
 this passage see Yonezawa 2007: 590f. and 2019: 195; cf. goms pa'i phyir T
⁴ ūrdhvaṃ em. : ūrddhaṃ MS ⁵ eva n.e. T ⁶ eva n.e. T ⁷ ca n.e. T

लप्रत्याजात आदिकर्मिको बोधिसत्त्वश्चिरचरितब्रह्मचर्यान्^U श्रावकप्र-
 त्येकबुद्धान्^U अभिभवति बोधिचित्तमहाकरुणाधिपत्येन।^{r s v} तद्यथापि^V
 कुलपुत्र योऽचिरजातस्य महागरुडेन्द्रपोतस्य पक्षवात¹बलपराक्रमो
 नयनपरिशुद्धिगुणश्च। स सर्वशरीरप्रवृद्धानां तदन्येषां^W पक्षिगणानां^W न
 5 संविद्यते। एवमेव यः प्रथमचित्तोत्पादिकस्य तथागतमहागरुडे-
 न्द्रकुलगोत्रसम्भवस्य बोधिसत्त्वमहागरुडेन्द्रपोतस्य सर्वज्ञताचि- P 272a
 त्तोत्पादबलपराक्रमो^Y ऽध्याशयनयनपरिशुद्धिगुणश्च। स कल्पशत-
 सहस्रनिर्यातानां सर्वश्रावकप्रत्येकबुद्धानां न संविद्यत^s इत्यादि ॥ D 226b

दूरङ्गमायां तु धियापि सोऽधिकः ॥^t

MAv 1.8d

10 यथोक्तम् आर्यदशभूमके – ^Uतद्यथापि नाम भो जिनपुत्रा राजकुलप्र-
 सूतो राजपुत्रो राजलक्षणसमन्वागतः स जातमात्र एव सर्वामात्य-
 गणमभिभवति राजाधिपत्येन। न पुनः स्वबुद्धिबलविचारेण। यदा
 पुनः स संवृद्धो भवति। तदा स्वबुद्धिबलाधानतः सर्वामात्यक्रियाम-
 तिक्रान्तो भवति। एवमेव भो जिनपुत्रा बोधिसत्त्वः सह चित्तोत्पाद-
 15 मात्रेण सर्वश्रावकप्रत्येकबुद्धानभिभवत्यध्याशयमाहात्म्येन। न पुनः

s-s ≈ GVSū 402,32–403,4 t-t = Munimatālaṃkāra (D 3903: 175b5); = Pras XVIII
 121,3; ≈ Pras 353,1 U-U ≈ DBhSū 122,1–6

U-U vṛddhaśrāvakān GVSū V-V tad yathā GVSū W-W pakṣiṇāṃ GVSū
 X-X garuḍendrasya GVSū Y-Y °mahākāruṇādhyaśaya° GVSū

¹ pakṣavāta° em. (GVSū) : pakṣayāta° ms ² kalpaśatasaha<srāniryātā-
 nām sarva>śrāvaka° em. (GVSū) : kalpa<śata>saha<sra(majata)srāvaka°
 ms ³ dūra<n>ga° em. : dūraga° ms

- MS 6r स्वबुद्धिबलविचारेण¹ अस्यां तु सप्तम्यां¹ बोधिसत्त्वभूमौ स्थितो बो-
 धिसत्त्वः स्वविषयज्ञानमाहात्म्यावस्थितत्वात्सर्वश्रावकप्रत्येकबुद्ध-
 क्रियामतिक्रान्तो भवतीति^{2 u} तदेवं दूरङ्गमाया एव प्रभृति स्वबुद्धिब-
 लाधानेनापि बोधिसत्त्वः श्रावकप्रत्येकबुद्धानभिभवति³ नार्वाग्भूमि-
 प्विति ज्ञेयम्। अत एवागमाच्छ्रावकप्रत्येकबुद्धानामपि सर्वधर्मनैः- 5
 स्वाभाव्यज्ञानमप्यस्तीति स्फुटमवसीयते। अन्यथा हि भावनैःस्वा-
 भाव्यपरिज्ञानरहितत्वाल्लौकिकवीतरागा इव तेऽपि प्रथमचित्तोत्पा-
 दिकेनापि बोधिसत्त्वेन⁴ स्वबुद्धिविचारेणाप्यभिभूयेरन्। बाह्यवदेव⁵ चै-
 षां त्रैधातुकावचरसर्वानुशयप्रहाणं न स्यात्⁶ रूपादिस्वरूपोपलम्भे-
 न विपर्यस्तत्वात्। आत्मनैरात्म्यबोधोऽपि न स्यात्⁷ आत्मप्रज्ञप्त्यु- 10
 पादानस्कन्धोपलम्भात्। यथोक्तं रत्नावल्याम् –
^vस्कन्धग्राहो यावद्^z अस्मात्^z तावदेवाहमित्यपि।
 अहङ्कारे सति पुनः कर्म जन्म ततः पुनः ॥
 त्रिवर्त्मैतद्⁸ अनाद्यन्तमध्यं संसारमण्डलम्।
 अलातमण्डलप्रख्यं भ्रमत्यन्योन्यहेतुकम् ॥

15

v-v ≈ RĀ 1.35–37

Z-Z cf. RĀ [P,K]

¹ saptamyā<m> em. (DBhSū) : saptamyā MS ² bhava<ti>ti em. (Zes T) :
 bhavati MS ³ eva n.e. T ⁴ bodhisattvena em. : bodhisatv[ā→o]na MS
⁵ eva n.e. T ⁶ gaṇ zag T ∴ ātma° ⁷ rgyu T ∴ °upādāna° ⁸ trivartmaitad
 em. : trivart[m→(v)]aitad MS

स्वपरोभयतस्तस्य^A त्रैकाल्ये चाप्यलब्धितः^A ।

अहङ्कारः क्षयं याति⁴ ततः कर्म च जन्म च^V ॥

इति । पुनश्चोक्तम्¹ –

^wअलातचक्रं² गृह्णाति यथा चक्षुर्विपर्ययात् ।

5 तथेन्द्रियाणि गृह्णन्ति³ विषयान्साम्प्रतानिव ॥

इन्द्रियाणीन्द्रियार्थाश्च पञ्चभूतमया मताः ।

प्रतिस्वं भूतवैयर्थ्यादेषां व्यर्थत्वमर्थतः ॥

निरिन्धनोऽग्निर्भूतानां विनिर्भागे प्रसज्यते ।

सम्पर्के लक्षणाभावः⁵ शेषेष्वप्येष^B निश्चयः^B ॥

10 एवं द्विधापि भूतानां व्यर्थत्वात्सङ्गतिर्वृथा ।

व्यर्थत्वात्सङ्गतेश्चैवं रूपं व्यर्थमतोऽर्थतः ॥

P 273a

विज्ञानवेदनासञ्ज्ञासंस्काराणां च सर्वशः ।

प्रत्येकमात्मवैयर्थ्यद्वैयर्थ्यं परमार्थतः ॥

सुखाभिमानो दुःखस्य प्रतीकारे यथार्थतः ।

15 तथा दुःखाभिमानोऽपि सुखस्य प्रतिघातजः ॥

MS 6v

w-w ≈ RĀ 4.57–65

A–A traikālyato 'py aprāptitaḥ RĀ; cf. Hahn's suggestion: "Read *traikālye* 'pi cāprāptitaḥ?" B–B nirṇayaḥ RĀ

¹ cokta<m> em. : cokta MS

² alātacakraṃ em. : alātacakrām MS

³ grhṇanti em. : grhṇānti MS

सुखे संयोग¹तृष्णैवं नैःस्वाभाव्यात्प्रहीयते ।

दुःखे वियोगतृष्णा च^C पश्यतो^C मुक्तिरित्यतः ॥

कः पश्यतीति चेच्चित्तं व्यवहारेण कथ्यते ।

न हि चैत्तं विना चित्तं व्यर्थत्वान्न^D भविष्यति^{D2} ॥

व्यर्थमेवं जगन्मत्वा याथाभूत्यान्निरास्पदः ।

5

निर्वाति निरुपादानो निरुपादानवह्निवत् ॥^w

अथ स्यात् – बोधिसत्त्वा एव नैःस्वाभाव्यमेवं² पश्यन्तीति । एतच्च

D 227b

नास्ति¹ श्रावकप्रत्येकबुद्धानधिकृत्यैवंवचनात् । कथमेतज्ज्ञायत इति
चेत्¹ उच्यते – अनन्तरमेव बोधिसत्त्वानधिकृत्य –

^xबोधिसत्त्वोऽपि दृष्ट्वैवं सम्बोधौ नियतो मतः ।

10

केवलं^E तस्य^E कारुण्यादा बोधेर्³ भवसन्ततिः^x ॥

इत्याद्यभिधानात् । श्रावकोपदेशसूत्रेषु च श्रावकाणां क्लेशावरणप्रहा-

P 273b

णार्थं¹ फेनपिण्डोदकबुद्बुदमरीचिकाजलकदलीस्कन्धमायाद्युपमानै-
र्निरूपिताः संस्काराः –

x-x ≈ RĀ 4.66

C-C paśyatām RĀ D-D saheṣyate RĀ (cf. lhan cig mi 'dod do T) E-E tv
asya RĀ

¹ saṃyoga° em. (m.c., RĀ) : saṃprayoga° ms ² yod mi 'dod T ∴ na bha-
viṣyati ³ bodher em. (RĀ) : bodhir ms

^yफेनपिण्डोपमं रूपं वेदना बुद्बुदोपमा ।
 मरीचिसदृशी सञ्ज्ञा संस्काराः कदलीनिभाः ।
 मायोपमं च विज्ञानमुक्तमादित्यबन्धुना ॥^y

इत्यादिना । अमुमेवार्थं प्रतिपादयता¹चार्येणोक्तम् –

5 ^zअनुत्पादो महायाने परेषां शून्यता क्षयः ।
 क्षयानुत्पादयोश्चैक्यमर्थतः क्षम्यताम्^{F F z} इदम् ॥

तथा

^aकात्यायनाववादे च¹ अस्ति नास्तीति चोभयम् ।
 प्रतिषिद्धं भगवता भावाभावविभाविना ॥^a

10 इति ।

यसु तु मन्यते – यदि श्रावकयानेऽपि धर्मनैरात्म्यं देशितं स्यात्¹
 तदानीं महायानदेशनावैयर्थ्यं स्यादिति¹ तस्यापि तन्मतमेवं युक्त्या-
 गमविधुरमुपलक्ष्यते । न च धर्मनैरात्म्यमात्रमेव⁵ महायानदेशना प्र-
 तिपादयति¹ किं तर्हि बोधिसत्त्वानां भूमिपारमिताप्रणिधानमहाकरु-
 15 णादिपरिणामनासम्भारद्वयाचिन्त्यधर्मतामपि । यथोक्तं रत्नावल्याम्

^{y-y} cf. SN III.142.29-31; cf. also Pras I 203,6–8, Pras 549,2–4; see MacDonald 2015a: II 163, n. 317 ^{z-z} ≈ RĀ 4.86 ^{a-a} = MMK 15.7 as cited in the first chapter of the Prasannapadā; see Pras I 206,5–6, esp. n. 20

^{F-F} yataḥ RĀ

¹ pratipāda<ya>tā em. : pratipādatā ms ² slob dpon gyi źal śha nas kyiś
 T ∴ ācāryeṇa

^b न बोधिसत्त्वप्रणिधिर्न चर्यापरिणामना ।

D 228a

^G उक्ता ^G श्रावकयानेऽस्माद् बोधिसत्त्वः कुतस्ततः ॥

MS 7r

बोधिचर्याप्रतिष्ठार्थं न सूत्रे भाषितं वचः ।

भाषितं ^H तु ^H महायाने ग्राह्यमस्माद्विचक्षणैः ^b ॥

इति । धर्मनैरात्म्यद्योतनार्थोऽपि महायानोपदेशो युज्यत एव¹ वि- 5
स्तराभिधानस्य विवक्षितत्वात् । सूचनामात्रं¹ तु श्रावकयाने धर्मनैरा-
त्म्यस्य¹ यथोक्तम् आचार्यपादैः² –

P 274a

^c अनिमित्तमनागम्य मोक्षो नास्ति त्वमुक्तवान् ।

अतस्त्वया महायाने तत्साकल्येन देशितम् ॥^c

इति । अलं² प्रसङ्गेन³

10

अत एवानाकुलधियोऽर्थतत्त्वं स्वयम्⁴ अवबोद्धुं समर्था इति प्रकृतमे-
वानुवर्ण्यते ।

MAv 1.9ab

तदाधिकं तस्य हि दानमेव सम्बुद्धबोधे⁵ प्रथमं निदानम् ।

b-b ≈ RĀ 4.90, 4.93 c-c = Lokāṭīastava v. 27

G-G uktāḥ RĀ; cf. uktā RĀ [K] H-H ca RĀ

¹ mdor mtshon pa tsam ḡig tu zad T ∴ sūcanāmātram ² ā<cā>rya-
pādaiḥ em. (slob dpon gyi ḡal sṇa nas T) : āryapādaiḥ MS ³ prasa<ṇ>-
gena em. : prasagenā° MS ⁴ 'rthatattvam <svayam> em. (raṇ ṇid kyis
[P : kyi D] don gyi de kho na ṇid T) : rthatattvam MS ⁵ °bodheḥ em. :
°bodhiḥ MS

तस्य हि प्रमुदिताभूमिलाभिनो बोधिसत्त्वस्य दानशीलक्षान्तिवीर्य-
ध्यानप्रज्ञोपायप्रणिधिबलज्ञानाभिधानाभ्यो दशभ्यः पारमिताभ्यो¹
दानपारमितैवाधिकृतरा भवति। न त्वस्या अन्या² न सन्ति। तच्च दा-
नं सर्वज्ञतायाः³ प्रथमं कारणम्॥

5 अदृश्यदृष्टौ च निमित्तभूतं स्वमांसदानेऽपि कृतादरस्य ॥

MAv 1.9cd

येऽपि हि बोधिसत्त्वस्यादृश्या गुणा भूम्यधिगमादयः। तेऽपि बाह्या-
ध्यात्मिकवस्तुत्यागविशेषानुमानत एव तदानीं स्पष्टतरं तस्यानुमी-
यन्ते धूमादेरिवाभ्यादयः ॥

यथा च बोधिसत्त्वानां दानं प्रथमं बुद्धत्वस्य कारणमप्रत्यक्षगुणाव-
साये⁵ लिङ्गं च। एवं पृथग्जनानां श्रावकप्रत्येकबुद्धानामपि दुःखप्रती-
कारात्यन्तिकसुखावाप्तिकारणमपीति प्रतिपादयितुम् आह –

D 228b

सुखाभिलाषी सकलो जनोऽयं

सुखं नृणां चास्ति विना न भोगैः ।

भोगांश्च दानप्रभवानवेत्य

15 मुनिः पुरा दानकथाश्चकार ॥

MAv 1.10

¹ pāramitābhyāḥ n.e. T ² asyā anyā em. (de las gžan rnams T) : asyāḥ | aḥnyā ms ³ rnam pa thams cad mkhyen pa ṇid kyi T ∴ sarvajñatāyāḥ
⁴ gsal bar T ∴ spaṣṭataram ⁵ °guṇāvasāye em. : °guṇāvasāyi ms
⁶ bstan par 'dod pas T ∴ pratipādayitum

येऽपि हि वणिज इवाल्पतरधनपरित्यागतो विपुलतरधननिचयफलवाञ्छयार्थिभ्योऽप्यधिकतरमर्थितामापन्ना दित्सामाद्रियन्ते¹। नो² तु खलु सुगततनया इव करुणापारतन्त्र्यादानफलेनाप्यनर्थिन³ एवाभिसम्बध्नन्तो⁴ दित्सया प्रीत्युत्सवमभिवर्धयन्ति⁵। तेषामपि तद् दानं दोषग्रहणविमुखं गुणमात्रग्रहणलब्धपाटवमनिष्टमेवातिशयिन्या भोगसम्पदा शारीरं क्षुत्पिपासादिदुःखमुपघ्नद्भवति⁶ दुःखोपशमे निदानम्॥

D 229a
P 275a

यश्चायं कारुण्यविरहात्स्वदुःखप्रतीकारापेक्षयैव दित्सामाद्रियते।

कदाचिदेषोऽपि हि दानसङ्गात्कचिल्⁷ लभेतार्यजनेन सङ्गम्।
ततः समुच्छिद्य भवप्रतानं शिवं प्रयायादपि तन्निदानम्⁸॥

MAv 1.12

दाता दानपतिः सद्भिश्चानुगम्यत⁹ इति वचनाद् दानप्रसङ्गादार्यजनेन संसर्गात्तदुपदेशतो विदितसंसारनैर्गुण्योऽविद्यां प्रहायामलार्यमार्गसम्मुरखीभावादनादिकालप्रवृत्तं जन्ममरणपरम्परया संसारप्रतानम्¹⁰ उत्सृज्य श्रावकप्रत्येकबुद्ध्ययनेन परिनिर्वाणं याति¹¹ दानाधिमुक्तः। ए-
वं तावदबोधिसत्त्वानां दानं संसारनिर्वाणसुखावाप्तिकारणम्॥

d-d ?

¹ °vāñchayā° em. : °vācchayā° ms; 'dod pa T ² lhag par T ∴ adhikataram ³ api n.e. T ⁴ anarthina em. (don du mi gñer ba T) : arthina ms ⁵ abhisambadhnantaḥ n.e. T ⁶ bhavati em. : bhavanti ms ⁷ myur du T ∴ kvacit ⁸ źes bya ba smos so || add. T ⁹ ca n.e. T ¹⁰ pratānam em. : pratānam ms ¹¹ parinirvāṇam yāti em. (yoñs su mya ñan las 'da' bar 'gyur ro T) : <parinirvvāṇa(m*)> ms

MAv 1.13ab

जगद्धिताङ्गीकृतमानसास्तु लभ्यं¹ लभन्ते न चिरेण दानात्।

MS 8r

यथोक्तं हि दानफलमबोधिसत्त्वा² न दानसमकालं नियोगादुपभुञ्जते।
तद्देषामसमक्षदानफलत्वादप्रवृत्तिरपि दाने सम्भाव्येत³। बोधिसत्त्वा-

P 275b

स्तु दानसमकालमेवार्थिजनमनः⁴परितोषादभिलषितदानफलसम्पदा
प्रमोदमुद्वहन्तोऽद्यैव दानफलमुपभुञ्जते। अतः सर्वदैव⁵ दानप्रिया 5
जायन्ते ॥

D 229b

तदेवं यथोपवर्णितेन न्यायेनाभ्युदयनिःश्रेयसहेतुर्दानं सर्वेषां

MAv 1.13cd

कृपात्मनामप्यकृपात्मनां च यतस्ततो दानकथैव मूलम्॥

कीदृशः खलु बोधिसत्त्वानामर्थिनां भोगसंविभागैर्मनांसि तोषयतां
प्रीतिविशेषोदयः¹ यत एते सर्वदैव⁶ दानमाद्रियन्त इत्युच्यते – 10⁷त्यागेन सर्वस्य शमप्रवेशः सुखं विधत्ते न तथा मुनीनाम्⁷।

MAv 1.14

देहीति शब्दश्रुतिभावनायाः⁸ सुखं यथोदेति जिनात्मजानाम्॥अर्थिनां देहीति⁹ शब्दश्रुतिमेव तावद्भावयताममी मां याचन्त इत्यवे-
त्य मुहुर्मुहुर्बोधिसत्त्वानां यत् सुखमुत्पद्यते¹ तदेव तावन्निर्वाणसु-
खादपि सातिशयम्⁹ किमुत बाह्याध्यात्मिकवस्तुत्यागादर्थिजनं तो- 15

¹ dga' ba T ÷ labhyam ² abodhisattvā em. : abodhesattvā MS ³ sambhāvyeta em. : sambhāvyet* MS ⁴ °jana° n.e. T ⁵ ataḥ sarvadaiva em. (de'i phyir [P : phyir dus D] thams cad kyi tshe T) : <ataḥ> sarvadaiva ca MS (eva ca n.e. T) ⁶ eva n.e. T ⁷⁻⁷ de ltar thub rnams la [D : las P] || Źi bar Źugs pas bde ba byed [P : byin D] min na || thams cad btañ bas lta Źig smos ci dgos || T ÷ tyāgena ... munīnām ⁸ °bhāvanāyāḥ em. : °bhāvanayāḥ MS ⁹ sukhād em. (bde ba T) : mukhād MS

षयतामिति । किं पुनराध्यात्मिकमपि वस्तु त्यजतां बोधिसत्त्वानां
 शारीरमपि दुःखं नोत्पद्यते¹ । यत एवमभिधीयत इत्याह – नैव हि म-
 हात्मनामचेतनानामिव च्छिद्यमानानां शरीरदुःखोदयसम्भवः । य-
 थोक्तम् आर्यगगनगञ्जसमाधौ² – तद्यथापि नाम³ – स्यान्महाशालव- P 276a
 5 नम् । तस्मिन्^J कश्चिदागत्य^J शालं³ छिन्द्यात् । तत्र तेषाम्^K अवशिष्टानां
 शालानां^K नैवं भवति – एष च्छिन्नः^L । वयमच्छिन्ना इति । न तेषामनु-
 नयः^L । न प्रतिघः^L । न कल्पः^L । न विकल्पः^L । यैवं क्षान्तिः^L । इयं बोधि-
 सत्त्वस्य परमा गगनसमा^M क्षान्तिपरिशुद्धिरिति ।

उक्तं च रत्नावल्याम् –

10 शरीरदुःखं नैवास्य दुःखं स्यात्केन मानसम् ।
 लोकदुःखं करुणया तेनैवास्य स्थितिश्चिरम् ।^f D 230a

इति ॥

यस्याप्यप्राप्तनिःसङ्गतावस्थस्य देहस्थितिविरोधिविषयसम्पातादव-
 श्यमुत्पद्यते शारीरं दुःखम् । तदपि तस्य सत्त्वार्थक्रियास्वधिकतरप्र-
 15 वृत्तिहेतुत्वेनैवावतिष्ठत इत्याह –

^{e-e} = Gaganagañjasamādhisūtra (also quoted in Śikṣ 272,5–8) ^{f-f} = Ratnāvalī
 3.26 (for the Tibetan and Chinese translations see RĀ 3.26)

¹ nāma n.e. Śikṣ ^{J-J} kaścīd evāgatya Śikṣ ^{K-K} aviśiṣṭānām Śikṣ ^{L-L} na
 kalpo na vikalpo na parikalpaḥ. Śikṣ ^{M-M} kṣānti Śikṣ

¹ phyi dañ nañ T ∴ ādhyātmikam api ² °gañja° em. (mdzod kyi T) :
 °rāmja° ms ³ śālaṃ em. : sālāṃ ms

MS 8v

छित्त्वा शरीरं स ददत्स्वदुःखैर्दुःखं परेषां नरकादिकं हि ।

MAv 1.15

पश्यन्स्वसंवेदनयैव तस्य च्छित्यर्थमेवाशु करोति वीर्यम् ॥

नरकतिर्यग्योनियमलोकादिगतिसङ्कटावरुद्धेष्वनवरततीव्रतरदुःखो-
 पभिद्यमानशरीरेषु शरीरिषु¹ स्वशरीरच्छेददुःखात्सहस्रशोऽप्यधिक-
 तरोपचीयमानासह्यदुःखेषु दुःखिषु दुःखं स्वसंवेदनयैव पश्यन् बो- 5
 धिसत्त्वः स्वशरीरच्छेदनदुःखमप्यविगणय्य नरकादिदुःखोपच्छित्तौ
 सत्त्वानाम् आशुतरं वीर्यम् आरभते ॥

P 276b

यथोक्तस्य दानस्य पारमिताविभागं ख्यापयन्नाह –

MAv 1.16ab

देयप्रतिग्राहकदातृशून्यं लोकोत्तरा पारमितेति दानम् ।

MAv 1.16c'

निरुच्यते³

10

तत्र पारमुच्यते। संसारार्णवस्य यत्परं तीरं⁴ निरवशेषक्लेशज्ञेयावरण-
 प्रहाणरूपं बुद्धत्वम्। पारम् इता गता⁵ पारमितेति।⁹ अलुगुत्तरपदं⁹
 इत्यनेन लक्षणेन कर्मविभक्तेरलुकि रूपम्⁶। पृषोदरादित्वाद्^h वा मा-
 न्तत्वनिपातनम्। प्रज्ञां गृहीत्वा व्युत्पत्तिः। दानादयस्तु पारमिता
 इव पारमिताः⁷। परिणामविशेषैश्च पारगमने नियोगतः स्थापितत्वा- 15
 दानं पारमितारख्यां प्रतिलभते। एवं शीलादयोऽपि वक्ष्यमाणा वेदित-

D 230b

9-9 = Pāṇ 6.3.1 h-h cf. Pāṇ 6.3.109

¹ śārīriṣu n.e. T ² api n.e. T ³ bya T ∴ nirucyate ⁴ phar 'gram daṇ ṇoga
 T ∴ paraṃ tīram ⁵ son pa T ∴ itā gatā ⁶ gzugs su 'gyur pa T ∴ rūpaṃ
⁷ pāramitāḥ em. : yāramitāḥ ms ⁸ vakṣyamāṇā em. : vakṣamāṇā ms

व्याः । तच्चैतद्दानं¹ पारमिताभिधानं देयप्रतिग्राहकदातृणामुपलम्भवि-
रहे सति लोकोत्तरा पारमितेत्युक्तं भगवत्यां प्रज्ञापारमितायां लो-
कादतिक्रान्तत्वादनूपलम्भस्य । उपलम्भस्य च व्यवहारसत्यसङ्गृही-
तत्वेन लौकिकत्वान्नैतदप्राप्तबोधिसत्त्वावस्थैः शक्यमास्थातुम्² अपि

5 तु

तच्चयजातसङ्गं सा लौकिकी³ पारमितेति दिष्टम् ॥ⁱ

MAv 1.16'cd
P 277a

तदेव दानं त्रयोपलम्भे सति लौकिकी दानपारमितेत्युपदिष्टम् ॥

इदानीं यथाभिहितभूम्यभिधानज्ञानविशेषस्य गुणानुवादेनातिशयमु-
द्भावयन्नाह –

10 जिनतनयमनःप्रतिष्ठितेयं जयति सदाश्रयलब्धकान्तिशोभा ।

बहलमपि⁴ तमो विधूय सर्वमिति मुदिता शशिनो मणिर्यथैव ॥

MAv 1.17

इतिशब्दो यथोपवर्णितप्रकारदर्शनार्थः । मुदितेति भूमेर्नामसङ्कीर्तन-
म् । जयतीति विपक्षान्पराजित्य तिष्ठतीत्यर्थः । सैषा ज्ञानस्वभाव-
त्वाज् जिनतनयमनःप्रतिष्ठितत्वादुच्चैः स्थिता सती बहलमपि तमो

MS 9r

15 विधूय सर्वं यथोपवर्णितेन⁵ न्यायेन जयति प्रमुदिता भूमिः । यथोपव-
र्णितमेवार्थं दृष्टान्तेन स्पष्टयन्नाह – शशिनो मणिर्यथैवेति ॥

ⁱ MAv 1.16 is quoted in Nāmanamtrārthāvalokinī; for the different manuscript readings of this verse there s. Tribe 2016: 362

¹ dāna<m> em. (pha rol tu phyin pa zhes bya ba'i sbyin pa T) : dāna° MS

² śes par T ∴ āsthātum ³ laukikī em. : lokikī MS ⁴ api n.e. T ⁵ °o<pa>-varṇitena em. : °ovarṇitena MS

मध्यमकावतारे¹ प्रमुदिताभिधानः₂ प्रथमचित्तोत्पादः ॥

¹ dbu ma la 'jug pa'i bśad pa las ṭ ∴ madhyamakāvatāre ² °macitto°
em. : °maṃcitto° MS

उक्तः प्रथमचित्तोत्पादो बोधिसत्त्वस्य । इदानीं¹ द्वितीयमधिकृत्याह – D 231a

स्वप्नेऽपि दौःशील्यमलप्रहीणः स शीलसम्पद्गुणशुद्धियोगात् । MAv 2.1ab

भूम्यभिधानज्ञानविशेषस्य सर्वस्यैवैकस्वाभाव्यात्तदविनाभाविशील-
 5 पारमितादिगुणोत्कर्षत एव द्वितीयादिचित्तोत्पादविशेषमुद्भावयति । P 277b
 तत्र क्लेशानधिवासनात्पापाप्रवृत्त्या² च चेतसो विप्रतिसाराश्रयुपशमेन
 शीतलत्वात्⁴ सुखहेतुत्वेन वा सद्भिः सेवनीयत्वाच्छीलम् । तच्च सप्त-
 विरतिलक्षणम् । अलोभाद्वेषसम्यग्दृष्टयस्तु त्रयो धर्मास्तत्समुत्थाप-
 का इति शीलाधिकारे⁶ दश कर्मपथा व्याख्यायन्ते । शीलसम्पच्
 10 छीलप्रकर्षः ।⁷ गुणानां शुद्धिः शीलसम्पदा गुणशुद्धि⁷ रिति विग्रहः ।
 स्वगुणपरिशुद्धित्वाच्छीलमेव विशिष्यते । तद्योगात्स बोधिसत्त्वः⁸
 स्वप्नावस्थायामपि दौःशील्यमलैर्न सङ्गृह्यते । कथं पुनरस्यैवं शील-
 सम्पद्गुणपरिशुद्धिर्भवतीत्याह – यस्माद्वितीयायां बोधिसत्त्वभूमौ प्र-
 तिष्ठितोऽयं बोधिसत्त्वः

15 संशुद्धवाक्कायमनःप्रचारो दशापि सत्कर्मपथांश्चिनोति ॥ MAv 2.1cd

¹ idānīm em. : idāṃnī MS ² pāpāpravṛtṭyā em. (sdig pa mi 'byuñ ba' phyir T) : pāyā<pa>pravṛṭyā MS ³ °upa° em. : °opa° MS ⁴ śītalatvāt || MS ⁵ dharmāḥ | tat° MS ⁶ kun nas sloñ bar byed pa dañ bcas pa'i tshul khrims kyi dbañ du byas nas T ∷ śīlādhikāre ⁷⁻⁷ yon tan rnam s [rnam s em. (MAvT 88b5) : rnam par] dag pa ni yon tan dag pa ste | tshul khrims phun sum tshogs pa yoñs su dag pa T ∷ guṇānām ... guṇasuddhir MS
⁸ bodhisatvaḥ | MS

D 231b
P 278a
MS 9v

यथोक्तं द्वितीयायां बोधिसत्त्वभूमौ – ^{j (-32,3)} तत्र भवन्तो जिनपुत्रा वि-
मलायां बोधिसत्त्वभूमौ स्थितो बोधिसत्त्वः ^N प्रकृत्यैव ^N प्राणातिपाता-
त्प्रतिविरतः ^o खलु पुनर् ^o भवति निहतदण्डो निहतशस्त्रो निहतवैरो
लज्जावान्दयापन्नः सर्वप्राणिभूतेषु हितसुखानुकम्पी । ^P अमैत्रसङ्कल्पे-
नापि ^P प्राणिविहिंसां न करोति¹ कः पुनर्वादः परसत्त्वेषु ¹ सत्त्वसञ्ज्ञि- 5
नः सञ्चिन्त्यौदारिककायविहेठया ॥

अदत्तादानात् प्रतिविरतः खलु पुनर्भवति स्वभोगसन्तुष्टः परभोगा-
नभिलाष्यनुकम्पकः^o । स परपरिगृहीतेभ्यो वस्तुभ्यः परपरिगृहीत-
सञ्ज्ञी स्तेयचित्तमुपस्थाप्यान्तशस्तृणपर्णमपि नादत्तमादत्ते¹ कः
पुनर्वादोऽन्येभ्यो जीवितोपकरणेभ्यः ॥ 10

काममिथ्याचारात्प्रतिविरतः खलु पुनर्भवति स्वदारसन्तुष्टः परदारा-
नभिलाषी । स परपरिगृहीतासु स्त्रीषु परभार्यासु गोत्रधर्मध्वजरक्षि-
तास्वभिध्यां नोत्पादयति¹ कः पुनर्वादो द्वीन्द्रियसमापत्त्या³ वानङ्ग-
विज्ञप्त्या वा ॥

j-j ≈ DBhSū 37,14–40,3

^{N-N} cf. prakṛtyaiva prāṇāti° DBhSū [M1 12v6] ^{o-o} cf. khalu punar DBhSū
[MS] ^{P-P} maitracittaḥ | sa saṃkalpair api DBhSū; an equivalent for
amaitrasaṅkalpenāpi is attested in Kumārajīva's translation (T286 10,504b26),
and also in MAVṬ D89a2 ^{Q-Q} cf. anukampakaḥ DBhSū [M1 13r1, T], Rahder
1926: 23,15

¹ parasattveṣu em. : parasatv[ā→o]ṣu MS ² °audārika° em. (DBhSū) :
°odāri[...→(kyā)]° MS ³ °pa<t>tyā em. : °patyā MS

अनृतवचनात्प्रतिविरतः खलु पुनर्भवति सत्यवादी कालवादी भूत-
वादी यथावादी तथाकारी। सोऽन्तः स्वप्नान्तरगतोऽपि विनिधाय
दृष्टिं क्षान्तिं रुचिं मतिं प्रेक्षां विसंवादनाभिप्रायो नानृतां वाचं निश्चार-
यति। कः¹ पुनर्वादः समन्वाहृत्य ॥

- 5 पिशुनवचनात्प्रतिविरतः खलु पुनर्भवत्यभेदाविहेठनाप्रतिपन्नः सर्व-
सत्त्वानाम्। स नेतः³ श्रुत्वामुत्राख्याता भवत्यमीषां भेदाय। नामुतः
श्रुत्वेहाख्याता भवति तेषां⁴ भेदाय। स न^R सहितान्^R भिनत्ति। न भि-
न्नानामनु⁴प्रदानं करोति। न व्यग्रारामः। न व्यग्ररतः। न व्यग्रकर्णीं⁵ P 278b
वाचं भाषते सद्भूतां वा⁵ असद्भूतां वा ॥

- 10 परुषवचनात्प्रतिविरतः खलु पुनर्भवति। स येयं वागदेशा। कर्कशा।
परुषा। परकटुका। पराभिसञ्जननी।^S अन्वक्षा^S।^T अन्वक्षप्राग्भारा^T D 232a
ग्राम्या। पार्थगजनिनी^U। नेला^U। अकर्णसुखा। क्रोधरोषनिश्चारिता⁶
हृदयपरिदहनी। मन्युजननी। मनःसन्तापकरी। अप्रिया। अमना-

R-R cf. sahitān DBhSū [M1 13r4] S-S cf. anvakṣā DBhSū [M1 13r5, MS],
Rahder 1926: 24,10 T-T cf. anvakṣapragbhārā DBhSū [MS], Rahder 1926:
24,10-11; anvapragbhārā DBhSū [M1 13r5] U-U anelā DBhSū [M1 13r5],
DBhSū

¹ ka<ḥ> em. (DBhSū) : ka MS ² abhedā° em. (DBhSū) : abheda° MS ³ sa
netah em. (DBhSū) : teṣāṃ na MS ⁴ bhinnā<nā>m anu° em. (DBhSū) :
bhinnām anu° MS ⁵⁻⁵ vyagrakaraṇīṃ vā<cam> bhāṣate sadbhūtām vā>
em. (DBhSū) : vyagrakaraṇīyā vā MS ⁶ krodharoṣaṇīścāritā em. (DBhSū)
: kro(dh)opaniścāritā MS

पा¹ अमनोज्ञा¹ स्वसन्तानपरसन्तानविनाशनी^V तथा रूपां वाचं प्र-
 हाय येयं वाक्स्निग्धा² मृद्वी² मनोज्ञा^W प्रियकरणी^W हितकरणी^W अ-
 नेला^W कर्णसुखा^W हृदयङ्गमा^W प्रेमणीया^W पौरी^W वर्णविस्पष्टा^X विज्ञे-
 या^X श्रवणीया³ अनिश्रिता^Y बहुजनेष्टा^Y बहुजनकान्ता^Y बहुजनप्री-
 या^{MS 10r} बहुजनमनापा^Z विज्ञप्रशस्ता^Z सर्वसत्त्वहितसुखावहा^Z समाहि- 5
 ता^A मनउल्लापनकरी^A मनःप्रह्लादनकरी^A स्वसन्तानपरसन्तानप्र-
 ह्लादनकरी^B रागद्वेषमोहसर्वक्लेशप्रशमनकरी^B तथा रूपां वाचं नि-
 श्चारयति ॥

सम्भिन्नप्रलापात्⁴ प्रतिविरतः खलु पुनर्भवति सुपरिहार्यवचनः⁴ का-
 लवादी⁵ भूतवादी⁵ अर्थवादी⁵ धर्मवादी⁵ न्यायवादी⁵ विन्यवादी⁵ 10

V-V cf. vināśanī DBhSū [M1 13r5, MS, T] W-W madhurā priyakaraṇī manā-
 pakaraṇī hitakaraṇī nelā DBhSū, DBhSū [M1 13r6] : anelā DBhSū [T]
 X-X cf. vijñeyā DBhSū [M1 13r6, K'], Rahder 1926: 24,16 Y-Y cf. anīśritā
 DBhSū [M1 13r6, MS], Rahder 1926: 24,16 Z-Z cf. vijñaprasāstā DBhSū [M1
 13r6], Śikṣ 126,12 A-A cf. manahprahlādanakarī DBhSū [T,K,K'], Rahder
 1926: 24,18 B-B cf. ///(hlāda)karī rāgadveṣamohasarvakleṣaprasāmanī
 DBhSū [M1 13r7]; cf. Śikṣ 126,13

¹ <apriyā,> amanāpā em. (DBhSū) : amanāpā MS ² snigdhā em. (DBhSū)
 : s[u→ni]khā MS ³ vijñeyā, <śravaṇīyā> em. (DBhSū) : vi{spaṣṭā}jñeyā
 MS ⁴ sambhinnapralā<pā>t em. (DBhSū) : sa sambhinnapralāt MS
⁵⁻⁵ bhūtavādī, arthavādī, dharmavādī em. (DBhSū) : bhūtavādī artha-
 vādī dharmavādī bhūtavādī (arthavādī) MS

स निधानवती¹ वाचं भाषते कालेन सावदानाम्। स चान्तश इतिहा-
सपूर्वकमपि वचनं परिहार्यं परिहरति² कः पुनर्वादो वाग्विक्षेपेण ॥

^Cअनभिध्यालुः^C खलु पुनर्भवति। ^Dस परकीयेषु^D भोगेषु^{D E} परवित्तोपकर-
णेषु परपरिगृहीतेषु स्पृहामपि नोत्पादयति। किं पुनर्यत्परेषां तन्मम
5 ^Fस्यादिति। न प्रार्थयते^F न प्रणिदधाति³ न लोभचित्तमुत्पादयति ॥

अव्यापन्नचित्तः खलु पुनर्भवति सर्वसत्त्वेषु मैत्रचित्तो हितचित्तो द-
याचित्तः सुखचित्तः स्निग्धचित्तः सर्वजगदनुग्रहचित्तः सर्वसत्त्वहि- P 279a
तानुकम्पाचित्तः। स यानीमानि क्रोधोपनाहखिलमलव्यापादपरिदा-
हसन्धुक्षितप्रतिघाद्यानि^{5 G} तानि प्रहाय यानीमानि हितोपसंहितानि⁶
10 ^Hमैत्रोपसंहितानि^H सर्वसत्त्वहितसुखाय^I वितर्कितान्युपचितानि। तेषा-
मनुवितर्कयिता^I भवति ॥

^{C-C} cf. anabhidhyāluḥ DBhSū [T,K,K'], Rahder 1926: 24,27 ^{D-D} cf. sa para-
sa(tve)ṣu parabhogēṣu <parakīyeṣu (inserted in smaller letters below para-
bhogēṣu)> DBhSū [M1 13v2] : sa parasveṣu parakāmeṣu parabhogēṣu
DBhSū ^{E-E} cf. paravitto° Rahder 1926: 24,28; para(c/v)itto° DBhSū [M1
13v2] ^{F-F} cf. syād iti na prārthayate DBhSū [M1 13v2] ^{G-G} cf. pratighā-
dyāni DBhSū [M1 13v2], Rahder 1926: 25,5 ^{H-H} maitryupasaṃhitāni DBhSū
^{I-I} vitarkitavicāritāni | tāny anuvitarkayitā DBhSū 40,1 : vitarkkitavica-
ritāni • t:/// 13b4 /// ..cittarkayitā bhavati DBhSū [M1 13v3-4]

¹ sa nidhānavatīm em. (sanidāna° DBhSū) : sannidhānavatīm MS
² <parihāryaṃ> pariharati em. (DBhSū) : pariharati MS ³ praṇidadhāti
em. (DBhSū) : praṇida-āti MS ⁴ snigdha° em. (DBhSū) : svigdha° MS
⁵ °sandhukṣita° em. (DBhSū) : °sundhu° MS ⁶ °saṃhitāni em. (DBhSū) :
°saṃhi(tā-i) MS

D 232b सम्यग्दृष्टिः खलु पुनर्भवति सम्यक्पथमुपगतः कौतुकमङ्गलनानाप्र-
कारकुशीलदृष्टिविगत ऋजुदृष्टिरशठोऽमायावी बुद्धधर्मसङ्घनियता-
शय^(28,1-) इत्यादि ॥

तत्र कायेनाद्यांस्त्रीन्कुशलान्कर्मपथान्निष्पादयति^१ वाचा मध्यांश्चतु-
रः^२ मनसा त्रीनन्त्यानित्येवं दशापि कुशलान्कर्मपथांश्चिनोति ॥ 5

किं पुनः प्रथमचित्तोत्पादिको बोधिसत्त्व एतान्कर्मपथान्न चिनोति ।
असावपि चिनोति^३ किं तु

MAv 2.2ab पन्थान एते कुशला दशापि
तस्याधिकं शुद्धतरा भवन्ति ।

न तथा प्रथमचित्तोत्पादिकस्य बोधिसत्त्वस्य ॥ 10

MAv 2.2cd शान्त्या च कान्त्या च स^३ तैर्विभाति
MS 10v सदा विशुद्धः^४ शरदीव चन्द्रः ॥

शान्तिरिन्द्रियसंयमः । कान्तिर्भास्वच्छरीरता । इत्थम्परिशुद्धशी-
लोऽपि

MAv 2.3ab स हि स्वभावं यदि शीलशुद्धेः
पश्येदतः स्यात्स न शुद्धशीलः ॥ 15

J-J cf. samyakpatham upagataḥ DBhSū [M1 13v4]

^१ trīn antyān em. : trīny antān MS ^२ pratha<ma>° em. : pratha° MS ^३ sa
n.e. T, but attested in MAVṬ 91a7: de žes bya ba ni ^४ viśuddha<ḥ> em. : vi-
śuddha MS

यथोक्तम् आर्यरत्नकूटसूत्रे – इह काश्यप एकत्यो भिक्षुः^K शीलवान्भ-
 वति^{1K}। प्रातिमोक्षसंवरसंवृतः^{1K}। आचारगोचरसम्पन्नः^{1K}। अणुमात्रेष्व- P 279b
 वद्येषु भयदर्शी^L। समादाय शिक्षते शिक्षापदेषु^L। परिशुद्धकायवाङ्मन-
 स्कर्मसमन्वागतो भवति^L। परिशुद्धाजीवः²। स च भवत्यात्मवादी।
 5 अयं काश्यप प्रथमो दुःशीलः^M शीलवत्प्रतिरूपकः^{M k}। यावत् – पुनर-
 परं काश्यप इहैकत्यो भिक्षुर्द्वादशधुतगुणान्समादाय वर्तते। उपल-
 म्भट्टष्टिकश्च भवति^N। अहङ्कारममकारावस्थितः^N। अयं काश्यप चतु- D 233a
 र्थो दुःशीलः^O शीलवत्प्रतिरूपक^O इति ॥

अतो भवत्येष सदैव³ सम्यक्

MAv 2.3cd

10

त्रयेऽपि हीनद्वयधीप्रचारः ॥

येभ्यः सत्त्वेभ्यो विरतिं करोति यश्च करोति यां च करोति। त्रयेऽपि
 तस्मिन्⁴ भावाभावादिद्वयबुद्धिविगतो भवति ॥

k-k = Kāśyapaparivarta (≈ KP [H/N] 169r7–v1, ≈ KP [P] 66v3–67r1)

l-l =

Kāśyapaparivarta (≈ KP [H/N] 169v4–5, ≈ KP [P] 67r5–v1)

K-K ..××₈mok..saṃ...ṃ..to bhavati KP [H/M] : prātimokṣasaṃvara-
 saṃvṛto viharati KP [P] ^{L-L} °kāyakarmavānmanaskarmaṇā samanvā-
 gato viharati KP [P] ^{M-M} cf. śīlavapratirūpakāḥ KP [H/N] : śīlavaṃtaḥ-
 pratirūpako draṣṭavyaḥ KP [P] (the ḥ of śīlavaṃtaḥ is marked as
 superfluous by the editor) ^{N-N} cf. ahaṃkāramamakāra× KP [H/N] : ahaṃ-
 kāraṣṭhitaḥ KP [P] ^{O-O} cf. śīlavapra(ti)rūpakāḥ KP [H/N] : śīlavaṃtapra-
 tirūpako draṣṭavyaḥ KP [P]

¹ °saṃvṛtaḥ em. : °saṃvṛttaḥ MS ² °jīvaḥ em. : °jīvaḥ {sa ca bhava}ḥ

MS ³ eva n.e. T ⁴ tasmin n.e. T

एवं तावद्वोधिसत्त्वानां शीलसम्पद्योगमुद्भाव्य सामान्येन तदन्येषा-
मपि शीलसम्पदो दानादिभ्योऽप्यतिमहत्त्वं सर्वगुणसम्पदां चास्पद-
भूतत्वमतः परं प्रतिपादयन्नाह –

MAv 2.4ab

दानेन भोगाः कुगतावपि¹ स्युः

शीलक्रमप्रस्खलितस्य जन्तोः ।

5

P 280a

यत एव² हि³ दानाच्छीलवतोऽस्य सतो दानपतेर्देवमनुष्येषु विशिष्टेषु
भोगसम्पदुदयः⁴ तत एवास्य शीलचरणस्खलिताद्⁵ अपायगतिप-
तितस्य प्रत्येकनरकगवाश्वगजवानरनागादिप्रेतमहर्द्धिकादिषूपपन्न-
स्य स्यादेव विचित्रभोगसम्पदां समुदयः । ततश्च⁶

MAv 2.4cd

सलाभमौलायपरिक्षयाच्च⁷ न तस्य भोगाः पुनरुद्भवेयुः ॥

10

MS 11r

यो हि⁸ स्वल्पतरबीजवापात्समासादितविपुलफलोदयः⁹ स फलाय
भूयोऽपि ततो¹⁰ बहुतरकं बीजमावपति । तस्य यथाकालमुपचीयमा-
नाविच्छिन्नक्रमो महाफलोपचयः सम्भाव्यते । यस्तु प्राक्तनीमपि¹¹
बीजमात्रां जडतया कृतघ्नचरित उपभुङ्क्ते । तस्य सह लाभेन मौ-
लस्याप्य् आयस्य परिक्षयात् कुतो भावी फलसम्पदामुपचयः ॥

15

¹ api em. ('añ T) : ayi MS ² yata eva em. (sbyin pa gañ kho na las T) : ya evaṃ MS ³ hi n.e. T ⁴ khyad par du 'phags pa'i loñs spyod phun sum tshogs pa 'byuñ ba T : viśiṣṭeṣu bhogasampadudayaḥ ⁵ rkañ pa dañ bral ba las T : caraṇaskhalitāt ⁶ ca n.e. T ⁷ ca n.e. T ⁸ hi n.e. T ⁹ sa n.e. T ¹⁰ de bas kyañ T : tataḥ ¹¹ upacīya° em. (ñe bar 'phel bas T) : uya-cīya° MS

एवं शीलविरहादस्थाने भोगानुपभुञ्जानस्यातिधन्वतयापूर्वभोगाक्षेप- D 233b
विरहात्प्रागाक्षिप्तनिःशेषोपभोगाच्च न सम्भाव्येत भूयो भोगानामुद-
यः। न च केवलं² भोगोदयनिष्पत्तिरस्यातिदुर्लभा¹ शीलक्रमरहित-
स्यापायगतस्योत्थितिरप्यतिदुर्लभेति प्रतिपादयन्नाह –

5 स्वतन्त्रवृत्तिः² समसंस्थितश्च बिभर्ति नात्मानमयं तदा³ चेत्। MAv 2.5
प्रपातयातः परतन्त्रवृत्तिस्ततः समुत्थास्यति केन भूयः ॥

इच्छयापराधीनवृत्तिरयं देवमनुष्यादिगतिसंस्थितो मुक्तग्रह इव स- P 280b
मदेशसंस्थितः शूरो नात्मानं चेत् तदानीं धारयति¹ अयमपाययातः
शूर इव बद्धातिमहागिरिदरीप्रक्षिप्तः केन नाम भूयः समुत्थास्य-
10 तीत्यपायेनैवावासिकत्वमेवास्य नियतमापद्यते⁴। अत एवोक्तम् –
म^m अथ चेन्मनुष्येषूपपद्यते⁵ द्वौ विपाकावभिनिर्वर्तयतीति^m ॥

यतश्च⁶ दौःशील्यमेवमतिबहुदोषसमुदायास्पदभूतम्।

अतो जिनो दानकथां विधाय शीलान्वया एव कथाश्चकार। MAv 2.6ab

अत एव दानकथाकालसमनन्तरं विजितसकलपापधर्मो⁷ जिनो⁸ दा-
15 नादिगुणाविप्रणाशार्थं शीलकथा एव चकार। यस्मात्

m-m ≈ DBhSū 41–42 passim (cf. below 36, 11, and 37, 10)

¹ yañ add. T ² svatantra° em. (rañ dbañ T) : svabhantra° MS ³ gañ tshe
T ∷ tadā ⁴⁻⁴ gnod par bya ba'i phyir ñan 'gro kho nar ñes par 'gyur ro ॥
T ∷ apāyenaiva ... āpadyate ⁵ °padyate em. (DBhSū) : °patsyate MS
⁶ ca n.e. T ⁷ °dharmo em. : °dharmā MS ⁸ jino em. : jinor MS

MAv 2.6cd

शीलक्षितावेव¹ गुणा विवृद्धा² भवन्त्यविच्छिन्नफलोपभोगाः ॥

D 234a

सर्वगुणप्रतिष्ठाभूतत्वाच् छीलमेव क्षितिः । तस्यां दानादयो गुणा वि-
वृद्धा³ उत्तरोत्तराविच्छिन्नक्रमहेतुफलपरम्परयोपचीयमानफलप्रच-
याश्चिरकालमुपभोक्तुं शक्याः⁴ नान्यथेति ॥

तदनेन न्यायेन

5

MAv 2.7

पृथग्जनानामथ घोषजानां प्रत्येकबोधौ नियतात्मनां च ।

जिनात्मजानां च परं न शीलान्निःश्रेयसायाभ्युदयाय चास्ति ॥

MS 11v

यथोक्तम् – एषां⁴ⁿ दशानामकुशलानां कर्मपथानां समादानहेतोर्^{no} अ-

P 281a

धिमात्रत्वान्निरयहेतुर्मध्यत्वात्तिर्यग्योनिहेतुर्मदुत्वाद्यमलोकहेतुः⁴

तत्र प्राणातिपातो निरयमुपनयति । तिर्यग्योनिमुपनयति । यमलोक-
मुपनयति । अथ चेन्मनुष्येषूपपद्यते । द्वौ विपाकावभिनिर्वर्तयति –
अल्पायुष्कतां च बहुग्लान्यतां⁵ च । अदत्तादानं निरयमुपनयति^o

10

ⁿ⁻ⁿ = DBhSū 40,8; cf. also DBhSū 40,4–5 ^{o-o} ≈ DBhSū 41,4–7

¹ eva n.e. T ² guṇā vivṛddhā em. (yon tan ... rnam phel na T) : guṇā-
bhivṛddhā MS ³ guṇā vivṛddhā em. (yon tan rnam par 'phel ba
na T) : guṇā'bhivṛddhā MS ⁴⁻⁴ mi dge ba bcu'i las kyi lam 'di dag
bsten pa dañ | mañ du byas pa'i śas che bas ni sems can dmyal ba'i
rgyur 'gyur ro || 'briñ gis ni dud 'gro'i skye gnas kyi rgyur 'gyur ro ||
chuñ ñus ni gśin rje'i 'jig rten gyi rgyur 'gyur ro || T (which is the transla-
tion of DBhSū 41,4–5) ÷ eṣāṃ ... yamalokahetuḥ ⁵ bahuglānyatām : ba-
huglān{y}atām MS; cf. bahuglānyatām DBhSū : bahuglānatāñ DBhSū
[M1]

यावत्^p परीत्तभोगतां¹ च साधारणभोगतां च। काममिथ्याचारो निर-
 यमुपनयति^p यावद्^q अनाजानेयपरिवारतां² च ससप्त³दारतां च। मृ-
 षावादो निरयमुपनयति^q यावद्^r अभ्याख्यानबहुलतां⁴ च परैर्विसंवा-
 दनतां⁵ च। पैशुन्यं निरयमुपनयति^r यावद्^s भिन्नपरिवारतां⁶ च हीनप-
 5 रिवारतां च। पारुष्यं निरयमुपनयति^s यावद्^t अमनापश्रवणतां च
 कलहबहुलतां⁷ च। सम्भिन्नप्रलापो निरयमुपनयति^t यावद्^u अनादेय-
 वचनतां चानिश्चितवचनतां च। अभिध्या निरयमुपनयति^u यावद्^v
 अतुष्टितां च महेच्छतां च। व्यापादो निरयमुपनयति^v यावद्^w अहि- D 234b
 तैषितां च परोत्पीडनतां च। मिथ्यादृष्टिर्निरयमुपनयति^w तिर्यग्यो-
 10 निमुपनयति^w यमलोकमुपनयति। अथ चेन्मनुष्येषूपपद्यते। द्वौ वि- P 281b
 पाकावभिनिर्वर्तयति – कुदृष्टिपतितश्च^p शठश्च मायावी। एवं^p खलु
 महतोऽपरिमाणस्य दुःखस्कन्धस्येमे दशाकुशलाः कर्मपथाः समु-
 दागमाय वर्तन्ते ॥^w

P-P = DBhSū 41,9–10 q-q ≈ DBhSū 41,11–12 r-r = DBhSū 41,13–14 s-s =
 DBhSū 41,15–16 t-t ≈ DBhSū 42,1–2 u-u ≈ DBhSū 42,3–4 v-v ≈ DBhSū
 42,5 w-w ≈ DBhSū 42,7–10

P-P cf. ca bhavati śathaś ca māyāvī evaṃ DBhSū [M1 14v3]; cf. also DBhSū
 [T]

1 parīṭṭa° em. (DBhSū) : tat parīṭṭa° MS 2 anājāneya<parivāra>tām em.
 (DBhSū) : anājāneyatām MS 3 <sa>sapatna° em. (DBhSū) : <sata>sapa-
 tna° MS 4 °bahu<la>tā<m ca> em. (DBhSū) : °bahutā MS 5 °tā<m> em.
 (DBhSū) : °tā MS 6 a<ma>nāpa° em. (DBhSū) : anāpa° MS 7 kalahaba-
 hulatām em. (DBhSū) : kalahabahulatām MS

MS 12r

^xदशानां पुनः कुशलानां कर्मपथानां समादानहेतोर्मनुष्यो¹पपत्तिमादिं
 कृत्वा यावद्भवाग्रमित्युपपत्त्या²यतनानि प्रज्ञायन्ते। तत उत्तरमेत ए-
 व दश कुशलाः कर्मपथाः प्रज्ञाकारेण परिभाव्यमानाः प्रादेशिकचि-
 त्ततया त्रैधातुकोच्चस्तमानसतया महाकरुणाविकलतया परतः श्र-
 वानुगमेन घोषानुगमेन च श्रावकयानं संवर्तयन्ति। तत उत्तरकालं 5
 परिशोधिता अपरप्रणेतया स्वयम्भूत्वानुकूल³तया स्वयंसम्बोधनत-
 या परतोऽपरिमार्गणतया महाकरुणोपायविकलतया ^Qगम्भीरेदम्प्र-
 त्ययानुबोधेन च प्रत्येकबुद्धयानं संवर्तयन्ति। तत उत्तरि⁵ परिशोधि-
 ता⁶ विपुलाप्रमाणचित्ततया महाकरुणोपेततयोपायकौशल्यसङ्गृहीत-
 तया सुनिबद्धमहाप्रणिधानतया सर्वसत्त्वापरित्यागितया ^Rबुद्धप्रज्ञान- 10
 विपुलाध्यालम्बनतया सर्वबोधिसत्त्वभूमिपरिशुद्धिपारमितापरिशु-
 द्धिचर्याविपुलत्वाय संवर्तन्त⁷ इति विस्तरः ॥

 D 235a
 P 282a

तदनेन न्यायेनैतान्दश कुशलान्कर्मपथान्परित्यज्य⁸ पृथग्जनश्राव-
 कप्रत्येक¹⁰बुद्धबोधिसत्त्वानां यथासम्भवमभ्युदयस्य सांसारिकसुख-
 स्यादुःखासुखस्वभावस्य निःश्रेयसस्य च मोक्षलक्षणस्यान्यः प्राप्स्यु- 15

x-x ≈ DBhSū 40,9–41,1

Q-Q cf. gaṃbhīredaṃpratyayā° DBhSū [M1 14r1]; cf. also DBhSū [K,K',MS,T]

R-R cf. °parityāgitayā DBhSū [M1 14r2] S-S cf. DBhSū [MS]

¹ manuṣyo° em. : mannaṣyo° MS ² upapat<t>yā° em. : upapatyā° MS
³ °o<t>trasta° em. (DBhSū) : °otrasta° MS ⁴ °karu° em. : °kāru° MS
⁵ cf. DBHSD 123h ⁶ pariśodhitā em. (DBhSū) : pariśodhita MS ⁷ °pariśu-
 ddhi° em. : °pariśurddhi° MS ⁸ °tyajya em. : °tyajyā MS ⁹ pr<tha>g°
 em. : prg° MS ¹⁰ °pratyeaka° em. : °pratyekā° MS

पायो नास्तीति स्पष्टमादर्शितं भवति । यस्त्वयं द्वितीयचित्तोत्पादिको
बोधिसत्त्वः^१ स एषः

यथा समुद्रः कुणपेन सार्धं

MAv 2.8

यथा च लक्ष्मीः सह कालकर्ण्या ।

5 तथाधिशीलेऽधिकृतो महात्मा

न वासमन्विच्छति तद्विपत्त्या ॥

कालकर्ण्यलक्ष्म्याः पर्यायः ॥

यथोक्तस्य शीलस्य पारमिताविभागमाह –

यां यश्च^१ येभ्यो विरतिं करोति

MAv 2.9abc

10 त्रयोपलम्भे सति वै निरुक्तम् ।

लौकिक्यदः पारमितेति शीलम्

एतच्च छीलं त्रयोपलम्भे सति लौकिकी पारमितेत्युक्तम् ।

लोकोत्तरा तत्त्रयसङ्गशून्यम् ॥

MAv 2.9d

यथोक्तत्रयानुपलम्भे सति तदेव^३ शीलं लोकोत्तरपारमितेत्युक्तम् ॥

15 यथोपवर्णितभूमिगुणानुवादेन शीलपारमिताधिकारं परिसमापयन्ना-
ह –

^१ yaś em. (gañ gis T) : yaś MS ^२ tat traya° em. (gsum la ... de T) :
tatta traya° MS ^३ yathokta° em. : yathoktaṃ MS ^४ eva em. (de ñid T) :
evaṃ MS

MAv 2.10

इयमपि विमला मलव्यपेता शरदि निशाकरचन्द्रिका यथैव ।

अपहरति जने मनोनिदाघं जिनतनयेन्दुभवा¹भवा भवश्रीः ॥

MS 12v

विमलेति दशकुशलकर्मपथवैमल्यादर्थानुजाता सञ्ज्ञा² द्वितीयाया
बोधिसत्त्वभूमेः । यथा मलव्यपेता शरदि निशाकरज्योत्स्नापहरति

P 282b

जनस्य निदाघम् । एवम् इयमपि विमला जिनतनयेन्दुप्रभवा दौः- 5

D 235b

शील्यजनितमनःपरिदाहम् अपहरति । सा चैयम्³ अभवा । संसारा-
पर्यापन्नत्वात् । अपि च भवश्रीः । सर्वगुणसम्पदां तदन्वयत्वाच्चतुर्द्वी-

पैश्वर्यसम्पद्धेतुत्वाच्चेति ॥

मध्यमकावतारे विमलाख्यो⁴ द्वितीयश्चित्तोत्पादः ॥

¹ °endubhavā° em. : °endūbhavā° MS ² saññā em. : sa{ṃ}jñā MS

³ ca n.e. T ⁴ vimalākhyāḥ n.e. T

इदानीं¹ तृतीयं चित्तोत्पादम् अधिकृत्याह –

प्रभाकरी भूमिरियं तृतीया निःशेषबोध्येन्धनदाहिनोऽग्नेः ।

MAv 3.1a–c'

प्रभोदयात्

- 5 प्रभाकरीति तृतीयाया बोधिसत्त्वभूमेर्नाम । कस्मात्पुनरियं प्रभाकरी-
त्यन्वर्थतां प्रतिपादयति – अशेषज्ञेयेन्धनदाहिनो ज्ञानाग्नेः शान्ता-
त्मकस्यास्यां³ प्रभोदयादियं भूमिः प्रभाकरीत्याख्यायते । तस्य⁴ तृती-
यचित्तोत्पादिकस्य

ताम्र इवावभासो रवेरिवास्यां⁵ सुगतात्मजस्य ॥

MAv 3.1'cd

- 10 यथैव हि⁶ रवेस्ताम्रावभास⁷ उदयात्प्रागवस्थायामुपजायते⁸ । एवं बो-
धिसत्त्वस्य⁹ ज्ञानावभासोऽस्याम् उत्पद्यते । तस्य चैतज्ज्ञानावभास-
लाभिनो बोधिसत्त्वस्य क्षान्तिपारमिताया आधिक्यमुद्भावयन्नाह –

अस्थानकोपी यदि तस्य कश्चित्

MAv 3.2

क्षुरेण¹² मांसं¹³ पलशोऽपि देहात् ।

- 15 छिन्द्यात्सहास्रातिचिरं तदापि¹⁴

क्षमाधिकं⁴ छेत्तरि जायतेऽस्य ॥

¹ idānīm em. : idāmnī MS ² °sattva° em. : °satve° MS ³ de'i tshe T ∴
asyām ⁴ tasya n.e. T ⁵ de tshe T ∴ asyām ⁶ eva hi n.e. T ⁷ zañs lta bu'i
snañ ba T ∴ tāmrvābhāsaḥ ⁸ °bhāsa uda° em. : °bhāsoda° MS ⁹ yañ
add. T ¹⁰ ca n.e. T ¹¹ ādhikyam em. (lhag pa ñid T) : [a→ā]dhikṣam MS
¹² kṣureṇa n.e. T ¹³ māṃsaṃ em. : mānsaṃ MS ¹⁴ tadāpi n.e. T

P 283a

परचित्तानुरक्षित्वाद्बोधिसत्त्वस्तथाविधज्ञानसद्भावाच्च नैव तथाजा-
तीयां कायवाङ्मनः¹प्रवृत्तिमामुखीकरोति। यथा परेषां त्रैकाल्यानर्थ-
शङ्किनाम्² आघातवस्तुतां व्रजेद्³ इत्यतो विशेष्यते –

अस्थानकोपी यदि तस्य कश्चित्

इति। यच्च⁴ एवंविधोऽपि सत्त्वस् तस्य बोधिसत्त्वस्य देहात्⁵ सहाश्चा⁵
मांसं⁶ विश्रम्य विश्रम्य पलशः⁷ सुचिरतरं छिन्द्यात्। तथाविधेऽपि
च्छेत्तरि न केवलं बोधिसत्त्वस्य न व्यारोषचित्तता भवति। अधिक-
तरं क्षमैवोपजायते तत्पापकर्मप्रत्ययं नरकादिदुःखमध्यालम्बमान-
स्य ॥

D 236a अपि च

10

MAv 3.3

सम्बोधिसत्त्वस्य निरात्मदृष्टेः शिष्येति किं केन कदा कथं वा ।
धर्माश्च तेन प्रतिबिम्बकल्पा दृष्टा यतस्तेन तितिक्षतेऽसौ ॥

MS 13r

न केवलं तत्पापकर्मप्रत्ययं नरकादिदुःखमध्यालम्ब्यातितरां तिति-
क्षते। धर्माश्च तेन यतः प्रतिबिम्बकल्पा दृष्टाः। अतोऽप्यात्मात्मीय-

1 °vāñmanah° em. : °vādmanah° MS 2 °rthaśaṅkinām em. (cf. RĀ 5.31) :
°rthamśakitām MS 3 gaṇ giś gṛān dag gi mnar sems kyi gṛi dus gsum
gyi don ma yin pa dogs pa can du 'gyur ba T ∴ yathā pareṣām traikā-
lyānarthaśaṅkinām āghātavastutām vrajet 4 yady em. : ta{d ya}dy; tat
n.e. T 5 sattvas tasya bodhisattvasya <dehāt> em. (sems can gyis byañ
chub sems dpa' de'i lus las śa rus pa dañ bcas pa T) : <bodhisattvasya>
satvas tasya MS 6 māṃsaṃ em. : mānsaṃ MS 7 viśramya viśramya em. :
viśramya ciśraśya MS 8 dṛṣṭā em. : dṛṣṭāḥ MS

सञ्ज्ञाविगमात्सुतरां तितिक्षत इति¹। चशब्दः क्षमाकारणसमुच्चयार्थः। न केवलं बोधिसत्त्वानां तितिक्षा समुत्थितो² धर्मः। तदन्येषामप्ययं सकलगुणगणारक्षाहेतुरपीति व्यारोषादसूयावतो³ निवर्तयितुं युक्तिमाह⁶ –

- 5 कृतेऽपकारे⁷ यदि तस्य खेदो निवर्तते⁸ किं कृतमस्य खेदात्।
व्यर्थस्ततः खेद इहास्य नूनं लोकः परश्चापि भवेद्विरुद्धः ॥

MAv 3.4

- यदि तावदयं व्यारोषावकाशदायी कृतापकाराय परस्मै क्रुध्यति। त-
दापकृतस्यानिवार्यत्वात्तदालम्बनः खेदोदयो⁹ निःप्रयोजन एव। भवि-
तव्यस्य भूतत्वात्। न केवलं तदानीम् अस्य खेदोदयो¹⁰ निःप्रयोजनः।
10 परलोकश्च¹² विरुध्यते। सति प्रतिघोदयेऽनिष्टविपाकाक्षेपात्।
योऽस्यापि स्वयङ्कृतदुश्चरितफलविपाकावशेषमुपभुञ्जानस्य¹⁴ मोहाद-
परो मामपकरोतीति¹⁶ कल्पयतोऽपकारिणि खेद उपजायते। प्रत्यप-
कारेण च यास्यापकारविजिगीषा। तामपि निवर्तयन्नाह –

P 283b

¹ iti n.e. T ² 'tsham pa'i T ÷ samutthitaḥ ³ api n.e. T ⁴ °gaṇā° n.e. T
⁵ mi bzod pa daṅ ldan pa ltar [ltar D; lta P] T ÷ asūyāvataḥ ⁶ āha em. :
āha [m ā]ha ms ⁷ gnod pa byed pas T ÷ kṛte 'pakāre ⁸ khedo nivartate
em. (bkon ... ldog T) : khed[o ·(i)→aḥ pra]varttate ms ⁹ °ānivārya°
em. (bzlog tu med pa T) : °ānicārya° ms ¹⁰ že brkam [brkam P : 'kham
D] pa T ÷ khedodayaḥ ¹¹ bkon [bkon D: dkon P] pa T ÷ khedodayaḥ
¹² daṅ yaṅ T ÷ ca ¹³ yo 'syāpi em. (gaṅ žig ... de la T) : yasyāpi ms; api
n.e. T ¹⁴ khyad par T ÷ °vipākāvaśeṣam ¹⁵ upabhuñjānasya em. :
upam̐bhuñjānasya ms ¹⁶ mohād aparō mām apakarotīti (gti mug pas
gžan gyis bdag la gnod pa de byas so sñam du T) : m[ā→o]hān
aparō m[a→ām] pakarotīti ms; gnod pa de byas so T ÷ apakaroti

MAv 3.5

पुराकृतस्याकुशलस्य कर्मणः फलं यदेव¹ क्षयकृद्विवक्षितम्।

D 236b

परापकारेण रुषा च बीजतां तदेव दुःखाय कथं हि नीयते ॥

यद् अपीदं निशितशस्त्रधारापातेन तस्यातिमहद्देहक्षतिवैशसमराति-
 भिरुपसंहियते। तदपि पुराकृतप्राणातिपातादिकर्मणां नरकतिर्यग्यो-
 नियमलोकाद्यनुभूतातितीव्रविपाकफलानामवशिष्यमाणनिष्यन्दफ- 5
 लक्लेशानामशेषानिष्टफलनिवृत्तिहेतुश्चरमः फलोदयः।⁴ स कथं जठ-
 रगतरोगापगमकारणमिव पश्चिमभैषज्यापानं पुनरपि विक्रिय-
 याऽतिक्रान्तानिष्टफलादप्यधिकतरोपघातकारिणि फलोदये हेतुता-
 मुपनीयेत व्यारोषपरापकाराभ्याम्⁵ इत्यतो युक्तं तस्य⁶ रोगापगमहेतौ⁷
 निशितशस्त्रकर्मकारिणि वैद्य इवापातदुःखोदयनिबन्धने सुतरां⁸ ति- 10
 तिक्षितुम्॥

P 284a
MS 13v

न केवलं यथोपवर्णितेन न्यायेनानिष्टविपुलविपाकाक्षेपहेतुरसूया।
 चिरोपात्तपुण्यप्रचयपरिक्षयहेतुरपीति प्रतिपादयन्नाह –

¹ eva n.e. T ² °ādi° n.e. T ³ °ati° n.e. T ⁴ gañ žig ... de ni 'bras bu
 'byuñ ba tha ma ... ldog pa'i rgyu gañ yin pa ste T ∴ yad apīdaṃ ...
 tad api ... °nivṛt̥tihetuś caramaḥ phalodayaḥ ⁵ vyāroṣ<apar>āpakārā-
 bhyām em. ('khrug pa dañ | gžan la gnod pa dag gis T) : vyāroṣāpakā-
 rā° MS ⁶ yuktam tasya em. : yuktam a<ta>sya MS ⁷ rgyu gyur pa T ∴
 °hetau ⁸ sutarām em. (ches śin tu T) : sutarā MS ⁹ °pracaya° (or °sañ-
 caya°, or °sambhāra°) em. (tshogs T) : °viśeṣā° MS

शुभं¹ हि² दानादथ³ शीलतश्च हन्त्यक्षमा कल्पशतैरुपात्तम्।

MAv 3.6

यस्मात्क्षणेनापि जिनात्मजेषु नातोऽक्षमायाः परमस्ति पापम्॥

- पुद्गलविशेषावसायविरहादवसायेऽपि क्लेशाभ्यासपरायत्तवृत्तितया
 यद्ययमुत्पादितबोधिचित्तेषु क्षणम् अपि सद्भूतासद्भूतदोषाध्यारोपतः
 5 कुर्यात्प्रतिघाताशयम्। इयतापि कल्पशतोपचितं पुण्यप्रचयं पुरोप-
 दिष्टदानशीलपारमिताभ्यासपरमप्य⁵ उपहन्यात्। महाबोधिस-
 त्वोऽपि⁶ किमुताबोधिसत्त्वो बोधिसत्त्वेष्विति। नात्र विपाकस्य म-
 र्यादा शक्या नियन्तुं पलसङ्ख्येव⁷ महासमुद्रजलपरिमाणस्य। तदेवम्
 अक्षमाया उत्कृष्टं पापम् अनिष्टविपाकाक्षेपकं शुभोपघातकं च नाप-
 10 रमस्ति। उक्तं हि भगवता⁸ – प्रतिघः^y प्रतिघ इति मञ्जुश्रीः^T कल्पशत-
 सहस्रसञ्चितं पुण्यं¹⁰ प्रतिहन्ति। तेनोच्यते – प्रतिघ इति⁹ ॥^y

D 237a

Y-Y Mañjuśrīvikrīḍitasūtra quoted in BCAP 168,1–3, Śikṣ 149,5–6

T-T iti Śikṣ U kalpaśatopacitaṃ BCAP, Śikṣ V kuśalaṃ BCAP, kuśalamū-
 laṃ Śikṣ

¹ śubhaṃ em. : śumbha ms ² hi n.e. T ³ atha n.e. T ⁴ sbyin dan khirms
 'byuñ ['byuñ D; byuñ P] dge ba bskal pa brgyar (but cf. sbyin dan tshul
 khirms bskal pa bye ba brgyar MAv P5261) T ∴ śubhaṃ hi dānād atha
 śīlataś ca ... kalpaśatair ⁵ bskyas [bskyes D : skyed P] pa T ∴ °param
 api ⁶ byañ chub sems dpa' bdag ñid chen po des ... bral ba'i phyir la
 ... 'jug pa ñid kyi phyir ... bskyed na yañ T ∴ °virahād ... vṛttitayā
 yady ayam ... kuryāt ... mahābodhisattvo 'pi ⁷ palasaṅkhyayeva em.
 (srañ graṇs kyis ... ltaṛ T) : palasaṅkhy[a→e]yā [y[a→e]→i]va ms
⁸ de skad du yañ T ∴ hi bhagavatā ⁹⁻⁹ pratighaḥ ... puṇyaṃ <pratiha-
 nti. tenocyate – pratigha iti> em. (BCAP, Śikṣ) : pratigha pratigha □ iti |
 <mañjuśrī kalpaśatasahasrasaṃcitaṃ pāpaṃ> ms ¹⁰ °sahasra° n.e. T

P 284b अपि चेयमक्षमा परापकारा¹समर्थानामात्मानमेवोपघ्नती शक्तानां
चाघृणानामात्मानं⁴ परांश्च निघ्नत्युदय एव

MAv 3.7ab करोति वैरूप्यमसाधुतां² नयेन्नयानयज्ञानविचारणां हरेत् ॥

उत्तरकालं तु निकायसभागत्यागात्

MAv 3.7c प्रपातयेद्³ दुर्गतिमाशु चाक्षमा ।

5

यद्यक्षमाया एते दोषाः¹ तद्विरोधिन्यास्तितिक्षायास्तु⁴ के गुणा इत्याह

MAv 3.7d कुर्यात्क्षमा⁵ तूक्तविरोधिनो गुणान् ॥

MAv 3.8 प्रासादिकः साधुजनप्रियश्च नयानयज्ञानविचक्षणश्च ।

अतः परं देवमनुष्यजन्म तितिक्षया स्यादशुभक्षयश्च ॥

अक्षमाया ये दोषा उक्ताः¹ तद्विरोधिन्यास्तितिक्षाया एते गुणा वेदि- 10
तव्याः⁸ ॥

तदेवम्

MAv 3.9 रोषक्षमादोषगुणानवेत्य पृथग्जनेनाथ जिनात्मजेन ।

हित्वाक्षमामाशु निषेवणीया क्षान्तिः सदैवार्यजनप्रशस्ता ॥

¹ °pakārā° : °yakārā° MS ² °tām em. : °tā MS ³ °yed du° em. : °ye
du° MS ⁴ tu n.e. T ⁵ kṣamā em. : kṣamān MS ⁶ tu n.e. T ⁷ °dhinyās em. :
°dhīnyās MS ⁸ de dag dañ 'gal ba'i yon tan de dag bzod pa la rig par
bya'o T ∴ tadvirodhinyās ... veditavyāh

रोषश्च क्षमा च रोषक्षमे । दोषाश्च गुणाश्च दोषगुणाः । रोषक्षमयोर्¹ दोषगुणा इति विग्रहः । रोषदोषान्यथोक्तान् अवेत्य¹ क्षमागुणांश्च² विपर्ययेण बुद्धाक्षमां³ परित्यज्य⁴ क्षमैव सर्वकालं निषेवणीया ॥

MS 14r

D 237b

इदानीं पारमिताविभागं क्षमाया दर्शयन्नाह –

5 त्रयोपलम्भे सति लौकिकीयं सम्बुद्धबोधौ परिणामितापि ।

MAv 3.10ab

या च तितिक्षा यश्च तितिक्षते येषु च सत्त्वेषु तितिक्षते । एतस्य त्रयस्योपलम्भे सतीयं क्षान्तिर्बुद्धत्वपरिणामितापि लौकिकी क्षान्तिपारमितेत्युच्यते ॥

P 285a

लोकोत्तरा पारमितेति बुद्धा उशन्ति⁵ तामेव विनोपलम्भम् ॥

MAv 3.10cd

10 यथा च क्षान्तिपारमिता विशुद्धा भवत्यस्यां भूमौ बोधिसत्त्वस्य । एवम्

ध्यानान्यभिज्ञा भुवि बुद्धसूनो रागस्य दोषस्य परिक्षयश्च ।

MAv 3.11

अस्यां भवत्येष च कामरागं लोकस्य हन्तुं सततं समर्थः ॥

15 ध्यानानीति ध्यानशब्द उपलक्षणार्थः समापत्त्यप्रमाणान्यपि ग्राहयति । यथोक्तं तृतीयायां बोधिसत्त्वभूमौ – ^z सोऽस्यां प्रभाकर्या बोधिस-

^{z-z} ≈ DBhSū 55,13–56,5

¹ avetya n.e. T ² ca n.e. T ³ buddhvā° em. : buddhā° ⁴ parityajya em. : parityajyā ms ⁵ uśanti em. : uṣanti ms

त्त्वभूमौ स्थितो^W बोधिसत्त्वो विविक्तं^W कामैर्विविक्तं पापकैरकुशलैर्धर्मैः¹
 स⁴वितर्कं सविचारं विवेकजं प्रीतिसुखं प्रथमं ध्यानं समापद्य विहर-
 ति। स वितर्कविचाराणां व्युपशमादध्यात्मसम्प्रसादाच्चेतस एकोती-
 भावादवितर्कमविचारं समाधिजं प्रीतिसुखं द्वितीयं ध्यानमुपसम्पद्य
 विहरति। स प्रीतेर्विरागादुपेक्षको विहरति स्मृतिमान्सम्प्रजानन्।⁵
 सुखं च कायेन प्रतिसंवेदयते। यत्तदार्या आचक्षते – उपेक्षकः स्मृ-
 तिमान्सुखविहारीति। निष्प्रीतिकं तृतीयं ध्यानमुपसम्पद्य विहरति²।
 D 238a स सुखस्य च प्रहाणादुःखस्य च प्रहाणात्पूर्वमेव सौमनस्यदौर्मन-
 P 285b स्ययोर्³ अस्तङ्गमाददुःखासुखमुपेक्षास्मृतिपरिशुद्धं चतुर्थं⁵ ध्यानमुप-
 सम्पद्य विहरतीति चत्वार्येतानि ध्यानानि॥¹⁰

MS 14v चतस्र आरूप्यसमापत्तयः। तद्यथा⁶ – स सर्वशो रूपसञ्ज्ञानां सम-
 तिक्रमात्प्रतिघसञ्ज्ञानामस्तङ्गमान्नानात्वसञ्ज्ञानाममनसिकारादन-
 न्तमाकाशमित्याकाशानन्त्यायतनमुपसम्पद्य विहरति। स सर्वश
 आकाशानन्त्यायतनसमतिक्रमाद्⁷ अनन्तं⁸ विज्ञानमिति विज्ञानान-

a-a ≈ DBhSū 56,5–10

W-W cf. bodhisatvaḥ sanviviktaṃ DBhSū [M1 18r2]; bodhisatvasanvivik-
 taṃ DBhSū [M2 18r6]

¹ akuśalair dharmaiḥ em. (DBhSū) : akuśalaur ddhamaiḥ MS ² viharati
 em. (DBhSū) : viharatīti MS ³ saumanasyadaurmanasyayor em. (DBhSū) :
 saumanasṛdormanasṛyor MS ⁴ °kham upe° em. (DBhSū [T,R]) : °khape°
 MS ⁵ caturthaṃ em. (DBhSū) : caturtha MS ⁶ °pattayaḥ. tad yathā em.
 ('di lta ste T) : °pattayaḥ MS ⁷ °kramād em. : °krāmād MS ⁸ anantaṃ
 em. (DBhSū) : ananta MS

न्त्यायतनम्¹ उपसम्पद्य विहरति। स सर्वशो विज्ञानानन्त्यायतनस-
मतिक्रमान्नास्ति² किञ्चिदित्याकिञ्चन्यायतनमुपसम्पद्य विहरति। स
सर्वश आकिञ्चन्यायतनसमतिक्रमान्³ नैवसञ्ज्ञानासञ्ज्ञायतनम्⁴
उपसम्पद्य विहरतीत्येताश्चतस्र आरूप्यसमापत्तयः ॥

- 5 चत्वार्यप्रमाणानि। तद्यथा – स मैत्रीसहगतेन चित्तेन विपुलेन मह-
द्गतेनाद्वयनिःश्रितेनाप्रमाणेनावैरेणासपत्नेनानावरणेनाव्यावध्येन स-
र्वत्रानुगतेन⁶ धर्मधातुपरमे लोक आकाशधातुपर्यवसाने सर्वावन्तं⁷
लोकं स्फुरित्वोपसम्पद्य विहरति। एवं करुणासहगतेन मुदितासह-
गतेनोपेक्षासहगतेन चित्तेन विपुलेनेति पूर्ववत् ॥

- 10 पञ्चाभिज्ञाः। तद्यथा – सोऽनेकविधम्⁸ ऋद्धिविधिं प्रत्यनुभवति। पृ-
थिवीमपि कम्पयति। एको भूत्वा बहुधा भवति। बहुधा भूत्वैको भव-
ति। आविर्भावं⁹ तिरोभावमपि प्रत्यनुभवति। तिरःकुड्यं¹⁰ तिरःप्राका-

D 238b
P 286a

b-b ≈ DBhSū 56,11–14 c-c ≈ DBhSū 56,16–57,7

x-x cf. °sama<ti>kramān naivasamjñānāsamjñāyatanam DBhSū [M1 18r5] y cf. muditā° DBhSū [M2 18v6]

¹ vijñānānantyāyatanam em. (DBhSū) : vijñānā[°→nantya]yatanam MS
² ākiñcanyā° em. (DBhSū) : ākiñcintyā° MS ³ ākiñcanyā° em. (DBhSū) :
ākiñcinyā° MS ⁴ °kramān em. (DBhSū) : °krāmān MS ⁵ sa maitrī° em.
(DBhSū) : maitrī° MS ⁶ sarvatrānugatena em. (DBhSū) : sarvatrānugate-
na cittena MS ⁷ °parame lo<ka> ākāśa° em. (DBhSū) : °paramēṇākāśa°
MS ⁸ or emend to anekavidhām with DBhSū, DBhSū [M1, M2]; but cf. aneka-
vidham DBhSū [MS] ⁹ āvirbhāvaṃ em. (DBhSū) : āvirbhāva° MS; but cf.
āvirbhāva DBhSū [T] ¹⁰ kuḍyaṃ em. : kudyam MS

रम्^z असज्जन्^z गच्छति¹। तद्यथापि नामाकाशे। आकाशेऽपि¹ पर्यङ्केन
 क्रामति¹। तद्यथापि नाम पक्षी शकुनिः। पृथिव्यामुन्मज्जननिमज्जनं
 करोति¹। तद्यथापि नामोदके। उदके² ऽप्यमज्जन्गच्छति¹। तद्यथापि
 नाम पृथिव्याम्³। धूमायत्यपि^A प्रज्वलत्यपि^A। तद्यथापि⁴ नाम महा-
 नग्निस्कन्धः⁵। उदकमपि कायात्प्रमुञ्चति¹। तद्यथापि नाम महामेघः⁵
 येन वारिणा त्रिसाहस्रमहासाहस्र्यामादीप्तायां निर्वापयति। इमावपि
 चन्द्रसूर्यावेवं महानुभावावेवं महेशाख्यौ^B पाणिना परामृषति परिमा-
 र्जयति। यावद्ब्रह्मलोकमपि कायेन वशं वर्तयतीत्येषा च ऋद्ध्यभि-
 ज्ञा⁶ ॥

MS 15r

स^d दिव्येन श्रोत्रधातुना विशुद्धेनातिक्रान्तमानुष्यकेणोभयाञ्छब्दा-
 ञ्शृणोति दिव्यान्मानुष्यकान्⁷। सूक्ष्मान्⁸ औदारिकांश्च⁷। ये वा दूरे ये

10

d-d DBhSū 57,7–9

Z-Z cf. parvatam apy asajjam DBhSū : tiraḥparvvatam apy asajjan
 DBhSū [M1 18v1] (cf. DBhSū [T]); tiraḥparvatam asajja(ṃ) DBhSū [M2 19r2]
A-A cf. dhūmāyaty api prajvalaty api DBhSū [M1 18v2]; dhūmāyaty api
 prajva... .. DBhSū [M2 19r2-3] **B** maheśākhyau DBhSū [M1 18v3]

¹ ākāśe 'pi em. : {ākāśe} pi MS ² uduke em. : {udake} MS ³ pṛthivyām
 em. (DBhSū) : pṛthivyā MS ⁴ yathāpi em. (DBhSū) : yathāpāṃ MS
⁵ mahān em. (DBhSū) : mähān MS ⁶ ṛ<d>dhyabhiññā em. : ṛdhyabhiññā
 MS ⁷ °bhayāñ śa° em. : bha{vā}<n*>y[a→ā] śa° MS ⁸ sūkṣmān em.
 (DBhSū) : sūkṣmyān MS

वान्तिके। अन्ततो दंशमशककीट¹पक्षिकाणाम्^{C 2} अपि शब्दाञ्शृणो-
ति।^d एषा दिव्यश्रोत्राभिज्ञा ॥

स^e परसत्त्वानां परपुद्गलानां चेतसैव^D चित्तं स्फुरित्वा⁴ यथाभूतं प्रजा-
नाति। सरागं⁵ चित्तं सरागं² चित्तमिति यथाभूतं प्रजानाति।^{6D E7} वीतरा-
गं⁵ चित्तं वीतरागं^{7E} चित्तम् इति यथाभूतं प्रजानाति। एवं सदोषं वि- P 286b
गतदोषं समोहं विगतमोहं सङ्केशं निष्केशं परीत्तं विपुलं महद्गतमप्र-
माणं सङ्घिसं विक्षिप्तं समाहितं असमाहितं विमुक्तमविमुक्तं साङ्गम- D 239a
नङ्गणं⁸ औदारिकं चित्तमौदारिकं चित्तम्⁸ इति यथाभूतं प्रजानाति।
अनौदारिकं चित्तमनौदारिकं चित्तम्^F इति^F यथाभूतं प्रजानातीति हि^G

e-e ≈ DBhSū 57,9–58,1

^C cf. °pakṣikāṇām DBhSū [M2 19r4] ^{D-D} cf. cittaṃ spharitvā yathābhū-
taṃ prajānāti sa sar[a→ā]gacittaṃ sarāgaṃ cittaṃ iti yathābhūtaṃ
prajānāti DBhSū [M1 18v4]; cittaṃ spharitvā yathābhūtaṃ prajānāti
{||}sarāgasarāgacittaṃ iti yathābhūtaṃ prajānāti DBhSū [M2 19r5]; cf. also
DBhSū [T] ^{E-E} cf. vī<ta>rāgaṃ cittaṃ vītarāgaṃ cittaṃ DBhSū [M1 18v4]
^{F-F} cf. anaudārikaṃ cittaṃ anaudārikaṃ cittaṃ DBhSū [M1 18v5, M2
19r6] ^G cf. hi DBhSū [T]

¹ °kīṭa° em. (DBhSū): °kīṭu° ms ² °pakṣi<kā>ṇām em. (DBhSū [M2 19r4])
: °pakṣiṇām ms ³ sa para° em. (DBhSū) : para° ms ⁴ spharitvā em.
(DBhSū [M1 18v4, M2 19r5]) : sparitvā ms ⁵ sarāgaṃ em. (DBhSū [M1 18v4])
: sarāga ms ⁶ prajānāti em. (DBhSū) : jānāti ms ⁷⁻⁷ vītarāgaṃ <cittaṃ
vītarāgaṃ> cittaṃ em. (DBhSū [M1 18v4]) : vītarāgaṃ cittaṃ ms
⁸⁻⁸ audārikaṃ cittaṃ audārikaṃ cittaṃ em. (audārikaṃ cittaṃ audāri-
kaṃ cittaṃ DBhSū [M2 19r6]; audārikacittaṃ audārikacittaṃ DBhSū;
audārikaṃ cittaṃ audārikam DBhSū [M1 18v5]) : audārikaṃ cittaṃ ms

परसत्त्वानां परपुद्गलानां^H चेतसैव चित्तं यथाभूतं^I प्रजानाति।^o एषा प-
रचित्तज्ञानाभिज्ञा² ॥

सोऽनेकविधं पूर्वनिवासमनुस्मरति। एकामपि जातिमनुस्मरति। द्वे
तिस्रश्चतस्रः पञ्च³ दश¹ विंशत्त्रिंशच्च⁴ चत्वारिंशत्पञ्चाशज्¹ जातिशत-
मपि। जातिसहस्रमपि, अनेकान्यपि जातिशतानि। अनेकान्यपि 5
जातिसहस्राणि। अनेकान्यपि जातिशतसहस्राणि। अनेकान्यपि
जातिकोटीनियुतशतसहस्राण्यनुस्मरति। संवर्तकल्पमपि। विवर्त-
कल्पमपि। संवर्तविवर्तकल्पम्⁶ अपि।^J अनेकान्यपि संवर्तविवर्तक-
ल्पान्यनुस्मरति। कल्पशतमपि। कल्पसहस्रमपि। कल्पशतसहस्र-
मपि। कल्पकोटीसहस्रमपि। यावदनेकान्यपि कल्पकोटीनियुतशत- 10
सहस्राण्यनुस्मरति। अमुकोऽहमासमेवन्नामैवङ्गोत्र एवञ्जात्य एववर्ण
एवम्प्राग्भार^L एवमायुष्ममाण एवञ्चिरस्थितिक एवसुखदुःखप्रतिसंवे-

P 287a

f-f ≈ DBhSū 58,1–11

^H cf. °pudgalānām DBhSū [M1 18v5, M2 19r6-v1] ^{I-I} cf. viṃśat trimśac ca-
tvāriṃśat pañcāśaj DBhSū [M2 19v1] ^{J-J} cf. anekāny api saṃvarttavi-
varttakalpān anusmarati DBhSū [M1 18v7, M2 19v2] ^K cf. evaṃjātya
DBhSū [M2 19v3] ^{L-L} cf. Lṭ 10v8 (Yonezawa 2012: 71, 90; 2019: 209, 469)

¹ cetasaiva cittam yathābhūtaṃ em. (DBhSū, DBhSū [M2 19v1]) (or ceta-
saiva cittam spharitvā yathābhūtaṃ em. (DBhSū [M1 18v5])) : caitasai-
vaṃ cittam ms ² paracitta<ññān>ābhijñā em. (gḍan gyi sems śes pa'i
mñon par śes pa T) : paracittābhijñā ms ³ pañca em. (DBhSū): paṃva ms
⁴ trimśac em. : triśac ms ⁵ jāti° em. (DBhSū) : jati° ms ⁶ saṃvartavivar-
ta<kalpa>m em. (DBhSū) : saṃvartavivartam ms ⁷ kalpasahasram api
em. (DBhSū) : kalpasahasram api | kalpasahasram api ms

दी। सोऽहं ततश्च्युतोऽमुत्रोपपन्नः। ततश्च्युत इहोपपन्न¹ इति साकारं
सनिमित्तं सोद्देशमनेकविधं पूर्वनिवासमनुस्मरति।¹ इयं पूर्वनिवा-
सानुस्मृत्यभिज्ञा ॥

MS 15v

9 स दिव्येन चक्षुषा विशुद्धेनातिक्रान्तमानुष्यकेण सत्त्वान्पश्यति।
5 च्यवमानानुपपद्यमानान्² सुवर्णान्दुर्वर्णान्सुगतान्दुर्गतान्हीनान्प्रणी-
तान्^M यथाकर्मोपगान्सत्त्वान्यथाभूतं प्रजानाति। इमे भवन्तः सत्त्वाः³
कायदुश्चरितेन समन्वागताः, वाग्दुश्चरितेन समन्वागताः, मनोदुश्च-
रितेन समन्वागताः, आर्याणामपवादका मिथ्यादृष्टयो मिथ्यादृष्टि-
र्मसमादानहेतोस्^N तद्धेतोस्तत्प्रत्ययं कायस्य^{N4} च भेदात्परं मरणादपा-
10 यदुर्गतिविनिपातं⁵ नरकेषूपपद्यन्ते। इमे पुनर्भवन्तः सत्त्वाः कायसु-
चरितेन समन्वागता यावद्^O आर्याणामनपवादकाः सम्यग्दृष्टयः^P स-

D 239b

9-9 ≈ DBhSū 58,11–59,8

^M cf. praṇīṭān DBhSū [M1 19r2] ^{N-N} cf. taddhetuṃ tatpratrayayaṃ kāyasya
DBhSū : taddharttapratrayayaṃ taṃnidānaṃ kāyasya DBhSū [M2 19v6] :
kāyasya DBhSū [M1 19r3] ^O cf. DBhSū 59,1 ^{P-P} cf. samyagdr̥ṣṭīkarmma-
samādānahetoḥ DBhSū [M1 19r4]

¹ °pa<pa>nna em. (DBhSū) : °panna MS ² upapadyamānān em. (DBhSū)
: utpadyamānān MS ³ sattvāḥ em. (DBhSū) : satvā MS ⁴ taddhetos tatpra-
tyayaṃ kāyasya em. (cf. taddhetuṃ tatpratrayayaṃ kāyasya DBhSū) : tad-
dhetos tatpratrayayaṃ ca kāyasya MS ⁵ °vinipātaṃ em. (DBhSū) :
°vinipāta MS

P 287b

म्यग्दृष्टिकर्मसमादानहेतोस्^{P Q} तद्धेतोस्तत्प्रत्ययं कायस्य^{Q1} च भेदात्परं
मरणात्सुगतौ^R स्वर्गलोके देवेषूपपद्यन्त इति दिव्येन चक्षुषा² विशुद्धे-
नातिक्रान्तमानुष्यकेण साकारं सोद्देशं³ सनिदानं³ सर्वसत्त्वान्पश्यति⁴।
च्यवमानानुपपद्यमानान्सुवर्णान्दुर्वर्णान्यावद्^S यथाकर्मोपगान्^T स-
त्त्वान्यथाभूतं प्रजानाति ॥

5

स इमानि ध्यानानि विमोक्षान्समाधीन्समापत्तीश्च⁵ समापद्यते च व्यु-
त्तिष्ठते च^U न च तेषां वशेनोपपद्यते। अन्यत्र, यत्र बोध्यङ्गपरिपूरिं
पश्यति, तत्र सञ्चिन्त्य⁶ प्रणिधानवशेनोपपद्यते। तत्कस्य हेतोः। त-
था हि तस्य बोधिसत्त्वस्योपायकौशल्यभिनिर्हता चित्तसन्तति-
रिति ॥

10

Q-Q cf. taddhetum tatpratyayaṃ kāyasya DBhSū : taddharttatpratyayaṃ
tannidānaṃ kāyasya DBhSū [M2 19v6] (cf. DBhSū [T]) : kāyasya DBhSū [M1
19r4] R-R cf. svarge loka deveṣūpapadyante¹ iti DBhSū [M1 19r4] :
sarvaloka deveṣūpapadyante | iti DBhSū [M2 19v6-20r1] S cf. DBhSū 59,4-5
T cf. yathākarmopagāṃ DBhSū [M1 19r4] : yathākarmopamāṃ DBhSū
[M2 20r1] U-U cf. samāpadyate ca vyuttiṣṭhate ca DBhSū [M1 19r5] :
samāpadyate | sa vyuttiṣṭhate ca DBhSū [M2 20r2]

¹ <taddhetos> tatpratyayaṃ kāyasya em. (cf. taddhetum tatpratyayaṃ
kāyasya DBhSū) : tatpratyayaṃ kāyasya ms ² de<ve>ṣū ° em. (DBhSū
[M1, M2, T, K]) : deṣū ° ms ³ sanidānaṃ em. (DBhSū) : saṃnidānaṃ ms
⁴ paśyati em. (DBhSū) : yaśyati ms ⁵ °ni <vimokṣān> sa ° em. (DBhSū) :
°ni sa ° ms ⁶ sañcintya em. (DBhSū) : sacintya ms ⁷ °kauśalyā ° em.
(DBhSū) : °kauśalā ° ms

- एवम् अस्यां भूमौ बोधिसत्त्वस्य ध्यानान्यभिज्ञाश्चोत्पद्यन्ते। कथं
 रागद्वेषयोः परिक्षयः। चशब्दोऽनुक्तसमुच्चयार्थः। मोहपरिक्षयश्चा- D 240a
 स्य भवति। कथम्। एतदपि यथासूत्रम्, यथोक्तम् – ^{hV}सर्वधर्माणाम्^V
 असङ्क्रान्तितां चाविनाशितां च प्रतीत्यप्रत्ययतया व्यवलोकयति।
 5 तस्य भूयस्या मात्रया सर्वाणि कामबन्धनान्य्^W अत्र न भवन्ति। ^Wद्वेष-
 बन्धनानि, सर्वाणि रूपबन्धनानि, सर्वाण्यविद्याबन्धनान्य्^Y अत्र न
 भवन्ति। दृष्टिकृतबन्धनानि चास्य पूर्वमेव प्रहीणानि भवन्ति। त-
 स्यास्यां प्रभाकर्या बोधिसत्त्वभूमौ स्थितस्य बोधिसत्त्वस्यानेकानि MS 16r
 कल्पशतानि, अनेकानि कल्पसहस्राणि¹, अनेकानि कल्पशतसहस्रा-
 10 णि, अनेकानि कल्पनियुतशतसहस्राणि, अनेकाः कल्पकोट्यो^{2Z} या-
 वद्^Z अनेकानि कल्पकोटीनियुतशतसहस्राण्यनुपचयं^A मिथ्यारागप्र-

h-h ≈ DBhSū 60,1–9

V-V cf. sarvadharmāṇām DBhSū [M2 20r6] (cf. DBhSū[T]) :
 sarvadharmmaṇām DBhSū [M1 19r5] : sa sarvadharmāṇām DBhSū
W-W cf. tanūni DBhSū, DBhSū [M1 19v2, M2 20r6] **X-X** om. DBhSū [M1],
 DBhSū [M2], DBhSū **Y-Y** cf. tanūni DBhSū, DBhSū [M1 19v2, M2 20v1] **Z-Z** cf.
 DBhSū 60,6-7 **A-A** cf. mithyārogaprahāṇaṃ DBhSū [M2 20v3] (for °gapa°
 cf. also DBhSū [T]) : mithyārāgaḥ prahāṇaṃ DBhSū [M1 19v4] (cf. DBhSū)

¹ sahasrāṇi em.: sahasraṇi MS ² kalpakotyo em. (DBhSū [M1 19b3, M2 20b1]) : kalpakoty[ā→a] MS

P 288a हाणं^A गच्छति। अनुपचयं^B मिथ्याद्वेषप्रहाणम्^B, अनुपचयं^C मिथ्यामो-
हप्रहाणं^C गच्छति।^h एवमस्य रागद्वेषमोहपरिक्षयो¹ भवति ॥

कथम्

MAv 3.11'cd

कामरागं लोकस्य हन्तुं सततं समर्थः ॥

यथोक्तम् – ^{iD} ^D भवन्तो जिनपुत्रा बोधिसत्त्वस्य प्रभाकरी नाम तृ- 5
तीया बोधिसत्त्वभूमिः, ^E यया स निर्दिश्यते, ^E यस्यां² प्रतिष्ठितो बोधिस-
त्त्वो भूयस्त्वेनेन्द्रो भवति, देवराजः, त्रिदशाधिपतिः कृती प्रभुः स-
त्त्वानां कामरागविनिवृत्तनोपायोपसंहाराय कुशलः सत्त्वान्कामप-
ङ्कादभ्युद्धर्तुम्ⁱ इति। एवम् एष कामरागं लोकस्य हन्तुं समर्थो भवति
जिनपुत्र⁴ इति। एवमयं⁵ बोधिसत्त्वस्तृतीयायां बोधिसत्त्वभूमौ क्षान्ति- 10

i-i ≈ DBhSū 61,3–6

B-B cf. mithyādoṣaprahāṇa vacchaty DBhSū [M2 20v3] : mi-
(thyā)□(doṣaḥ) DBhSū [M1 19v4] : mithyādoṣaḥ prahāṇam gacchati
DBhSū C-C cf. mithyāmohaprahāṇam DBhSū [M2 20v3] : mithyāmohaḥ
prahāṇam DBhSū [M1 19v4], DBhSū D-D iyaṃ DBhSū [M1 19v7, M2 21r1],
DBhSū E-E samāsanirdeśato DBhSū [M2 21r1] (cf. DBhSū; DBhSū [M1
19v7-20r1] is broken off at this point); cf. gaṇ gis źes bya ba ni sa gsum pa
'od byed pas so || de źes bya ba ni byaṇ chub sems dpa'o || bstan pa źes
bya ba ni byaṇ chub sems dpa' de sa gsum daṇ ldan pa yin no źes
bstan pa yin no || MAT P 125b1-2

¹ °mohaparikṣayo em. (gti mug yoṅs su zad par T) : °mohaprahāṇapa-
rikṣayo MS ² yasyāṃ em. (DBhSū) : pasyāṃ MS ³ °nopāyopa° em.
(DBhSū) : °noyāyopa° MS ⁴ jinaputra em. : jinaputrar MS ⁵ ayaṃ em.
(dis T) : apaṃ MS

पारमितापरिशुद्धिं¹ ध्यानाप्रमाणसमापत्त्यभिज्ञा¹ रागादिपरिक्षयं च D 240b
नियोगतः² प्रतिलभत इति³ ॥

इदानीं क्षान्तिपारमितावसानस्य पारमितात्रयस्याश्रयविशेषसम्भार-
स्वाभाव्यफलपरिनिष्पत्तिव्यवस्थां द्योतयन्नाह –

5 दानादयोऽमी गृहिणां त्रयोऽपि प्रायः प्रशस्ताः⁴ सुगतेन धर्माः । MAv 3.12
सम्भार एषोऽपि⁵ च पुण्यनामा सम्बुद्धरूपात्मककायहेतुः⁶ ॥

यद्यपि बोधिसत्त्वा एव यथोपवर्णितदानाद्याश्रयाः, तथापि गृहिप्रव्र-
जितभेदाद्वैतसम्भवमेषामपेक्ष्यैवमुच्यते। तत्र गृहिणां⁷ प्रायशः⁸ एते
दानादयस्त्रयो धर्माः सुखसाध्याः, प्रव्रजितानां वीर्यध्यानप्रज्ञाः। न P 288b
10 त्वितरेषामितरो न सम्भवति⁹। द्वौ च सम्भारौ बुद्धत्वस्य हेतुः, यदुत
पुण्यसम्भारो ज्ञानसम्भारश्च। तत्र पुण्यसम्भारः, एताश्च तिस्रः पार-
मिताः। ज्ञानसम्भारो ध्यानं प्रज्ञा च। वीर्यं तूभयहेतुरिति व्यवस्था¹⁰। MS 16v
तत्र योऽयं पुण्यसम्भारः, स सम्बुद्धानां¹¹ भगवतां शतपुण्यलक्षण-
स्याद्भुतस्याचिन्त्यस्य विश्वरूपिणो रूपकायस्य हेतुः। धर्मात्मक-
15 स्य तु कायस्यानुत्पादलक्षणस्य ज्ञानसम्भारो हेतुः¹² ॥

¹ °abhiññā em. : °abhiññāṃ ms ² niyogataḥ em. : niyogata ms ³ žes
bstan nas T ∴ iti ⁴ praśastāḥ em. : prasastāḥ ms ⁵ eṣo 'pi em. : eva ṣo
¶pi ms; de dag ñid T ∴ eṣo 'pi ⁶ saṅs rgyas T ∴ sambuddha° ⁷ gr̥hi-
ñāṃ em. : gr̥hiṇā ms ⁸ prāyaśa em. : prāyasa ms ⁹ itaro na sambhavati
em. (gcig mi srid pa T) : itarā sambhavati ms ¹⁰ vyavasthā em. (rnam
par gźag [D; bźag P] go T) : vyavasthāḥ ms ¹¹ sambuddhānām em.
(rdzogs pa'i saṅs rgyas T) : buddhānām ms ¹² °sambhāro em. :
°sambharo ms

इदानीमाश्रयादिमाहात्म्येन माहात्म्यमुद्भास्य तृतीयाया बोधिसत्त्व-
भूमेर्¹ अधिकारं परिसमापयन्नाह –

MAv 3.13a-c

अभिलषति² जगत्तमोनिघातं स्वगततमांसि पुरा विधूय सम्यक् ।
जिनतनयरवौ प्रभाकरीयम्²

D 241a

सुगततनयरवौ स्थितेयं प्रभाकरी भूमिः स्वाश्रयगतमज्ञानमात्मो- 5
त्पादविबन्धभूतमुत्पद्यमानावस्थायामेव निरस्याभिलषति तदन्येषां
तथाविधोपदेशदानात्³ तृतीयभूम्युत्पादविबन्धतमोनिघातम् । स चा-
यं बोधिसत्त्वः

MAv 3.13d

इह भुवि तीक्ष्णतरोऽपि नैति कोपम् ॥

P 289a

गुणोपघातिदोषान्धकारघातेन रविरिव तीक्ष्णतरवृत्तिर् अप्ययं दोष- 10
वति जने नैति कोपम्, अधिकतरक्षमाभ्यासात्कारुण्यस्निग्धसन्तान-
त्वाच्चेति ॥

मध्यमकावतारे⁵ प्रभाकर्याख्यस्⁶ तृतीयश्चित्तोत्पादः ॥

¹ tṛtīyāyā bodhisattvabhūmer em. (byañ chub sems dpa'i sa gsum pa'i T) : bodhisattvabhūmer MS ² ñi ma la gnas 'od byed 'di T ∴ °ravau prabhākārīyam ³ ñe bar bstan pa las T ∴ upadeśadānāt ⁴ °snigdha° em. (snum par byas pa'i T) : °stigdha° MS ⁵ dbu ma la 'jug pa'i bśad pa las T ∴ madhyamakāvatāre ⁶ prabhākaryākhyah n.e. T

इदानीं¹ दानशीलक्षान्तिपारमिताभ्यो वीर्यपारमिताधिक्योद्भावेन⁴ च-
तुर्थं² चित्तोत्पादमधिकृत्याह –

वीर्यान्वया एव³ गुणा अशेषाः सम्भारयोः पुण्यधियोश्च हेतुः ।

MAv 4.1

5 वीर्यं हि⁴ यस्यामुपयाति दीप्तिमर्चिष्मती भूमिरसौ चतुर्थी ॥

कुशले कर्मण्यनुत्साहवतः सर्वथा दानादिषु प्रवृत्त्यभावे⁵ सर्वगुणोद-
यासम्भवः । प्रागुपात्तगुणोपचयस्योत्साहवतस्त्वधिगतानुधिगतवृ-
द्ध्यधिगमसम्भवाद्वीर्यमेव हेतुः सर्वगुणानाम् । सम्भारद्वयहेतुत्वं प्रा-
गेव व्याख्यातम् । तद् वीर्यं यस्यां⁶ भुवि स्वगुणपरिशुद्ध्याधिकां दीप्ति-
मुद्वहति, सेयम्⁷ अर्चिष्मती⁸ नाम चतुर्थी बोधिसत्त्वभूमिः ॥

10

कस्मात्पुनरेषा⁹ अर्चिष्मती¹⁰ त्याख्यायत इति सञ्ज्ञाप्रवृत्तिनिमित्तम्¹¹ उद्भा-
वयन्नाह –

ताम्रावभासादधिकोऽवभासः सम्बोधिपक्ष्याधिकभावनाजः ।

MAv 4.2a-c

आजायतेऽस्यां सुगतात्मजस्य

MS 17r

¹idānīm em. : idāmnī MS ²caturthaṃ em. : caturtha° MS ³eva n.e. T ⁴hi n.e. T ⁵med pas T ∴ °bhāve ⁶yasyāṃ bhuvi em. (sa gaṇ ṣig tu T) : asyāṃ bhuvi MS ⁷seyam em. (de ni T) : ye<ya>m MS ⁸arciṣmatī em. : arviṣmatī MS ⁹eṣā n.e. T ¹⁰°ārciṣmatī° em. : °ārviṣmatī° MS ¹¹sañjñāpravṛtti<nimitta>m em. (min 'jug pa'i rgyu mtshan T) : sañjñāpravṛttim MS ¹²°saḥ <sam>bodhi° em. (rdzogs pa yi || byaṇ chub phyogs T) : °sa[m̐ba→ḥ] bodhi° MS

D 241b यस्माद् अस्यां भूमौ बोधिसत्त्वस्य सप्तत्रिंशतो बोधिपक्षाणां¹ भाव-
नायाः प्रागुक्तताम्रावभासादधिकोऽवभास उत्पद्यते। अतः सम्य-
ग्ज्ञानाग्र्यर्चिष उदयादर्चिष्मतीति नामास्या बोधिसत्त्वभूमेः ॥

तत्र सप्तत्रिंशद्बोधिपक्ष्याः², यदुत¹ चत्वारि स्मृत्युपस्थानानि², चत्वारि
सम्यक्प्रहाणानि, चत्वार ऋद्धिपादाः, पञ्चेन्द्रियाणि, पञ्च बलानि, 5

P 289b सप्त बोध्यङ्गानि, आर्याष्टाङ्गो मार्ग¹ इति ॥

तत्र चत्वारि³ स्मृत्युपस्थानानि¹ यथोक्तम् – स खलु पुनर्भवन्तो जि-
नपुत्रा⁴ बोधिसत्त्वोऽस्यामर्चिष्मत्यां बोधिसत्त्वभूमौ^F प्रतिष्ठितः⁵ सन्न^F
अध्यात्मकाये कायानुदर्शी विहरति, आतापी⁶ सम्प्रजानन्स्मृतिमा-
न्विनीय लोके³ ऽभिध्यादौर्मनस्ये। बहिर्धाकाये कायानुदर्शी विहरति, 10
आतापी⁷ सम्प्रजानन्स्मृतिमान्विनीय लोके³ ऽभिध्यादौर्मनस्ये। अ-
ध्यात्मबहिर्धाकाये कायानुदर्शी⁸ति पूर्ववत्¹। एवमध्यात्मवेदनासु, ब-
हिर्धावेदनासु, अध्यात्मबहिर्धावेदनासु, अध्यात्मचित्तेषु, बहिर्धाचि-

l-j = e.g., Divyāvadāna 208,7–9, AKBh 382,20–23 k-k ≈ DBhSū 68,11–14 l-l ≈ DBhSū 68,15–17

F-F cf. pratiṣṭhitaḥ sann DBhSū [M1 20v4, M2 21v7] (cf. DBhSū [T]) G-G cf. evam adhyātmavedanāsu DBhSū [M1 20v5, M2 22r1] (cf. DBhSū [T, K])

¹ byañ chub kyi phyogs kyi chos T ∷ bodhipakṣāṇām ² byañ chub kyi phyogs kyi chos T ∷ bodhipakṣyāḥ ³ catvāri em. : catvāci ms ⁴ jina-putrā em. (DBhSū) : jinaputrār ms ⁵ pratiṣṭhitaḥ em. : pratiṣṭitaḥ ms ⁶ ātāpī em. (DBhSū) : atāpī ms ⁷ viharati ¹ ātāpī em. (DBhSū) : viharatīty ayi ms, cf. viharatīty api Samputatantra 225,1-7 (four occurrences) ⁸ °īti pūrvavat em. (žes bya ba ni śā ma bžin no T) : °ī pūrrvat* ms

त्तेषु, अध्यात्मबहिर्धाचित्तेषु विहरतीति पूर्ववत्²।^m अध्यात्मधर्मेषु, ब-
हिर्धाधर्मेषु, अध्यात्मबहिर्धाधर्मेषु विहरति, आतापी³ सम्प्रजानन्न^m
इति विस्तरः ॥

चत्वारि सम्यक्प्रहाणानि, तद्यथा – ⁿसोऽनुत्पन्नानां पापकानामकुश-
5 लानां धर्माणामनुत्पादाय च्छन्दं जनयति, व्यायच्छते, वीर्यमारभते,
चित्तं प्रगृह्णाति⁴, सम्यक्प्रणिदधाति। उत्पन्नानां पापकानामकुशलानां
धर्माणां प्रहाणायैति पूर्ववत्। ^oअनुत्पन्नानां कुशलानां धर्माणाम्⁵
उत्पादायैति पूर्ववत्। ^pउत्पन्नानां कुशलानां धर्माणां स्थितयेऽसम्प्र-
मोषाय वैपुल्याय⁶ भूयोभावाय परिपूर्यै^{7H} च्छन्दं जनयति व्यायच्छत^p
10 इति पूर्ववत् ॥

D 242a

चत्वार ऋद्धिपादाः, तद्यथा – ^qछन्दसमाधिप्रहाणसंस्कारसमन्वाग-
तमृद्धिपादं भावयति विवेकनिश्चितं विरागनिश्चितं निरोधनिश्चितं व्य-

P 290a

^{m-m} ≈ DBhSū 68,17–69,1 ⁿ⁻ⁿ ≈ DBhSū 69,3–5 ^{o-o} ≈ DBhSū 69,6–7 ^{p-p} ≈
DBhSū 69,8–9 ^{q-q} ≈ DBhSū 69,10–11

^{H-H} cf. pratipūryai DBhSū [M1 21r1, M2 22r5]; cf. DBhSū [K,K']

¹°bahirdhā° em. : °cahirdhā° ms ² pūrvavat em. (śna ma b'zin no T) :
pūrvat* ms ³ viharati ¹ ātāpī em. (DBhSū) : viharatīty api ms, cf. vihara-
tīty api Samputatantra 225,1-7 (four occurrences) ⁴ pra<gr>hṇāti em.
(DBhSū [M1 20b6], cf. DBhSū; pratigrhṇāti DBhSū [M2 22a3], cf. DBhSū [T]) :
prahṇāti ms ⁵ <kuśalānām> dharmāṇām em. (DBhSū) : dharmaṇām ms
⁶ 'sam<pra>moṣāya vaipulyāya em. (DBhSū) : 'sammoṣāya vaiphallāya
ms ⁷ paripūryai em. : paripūyai ms ⁸ vyāyacchata iti em. (DBhSū) :
vyāyacchati iti ms

MS 17v

वसर्गपरिणतम्॥^q एवं^r वीर्यसमाधिप्रहाणसंस्कारसमन्वागतमृद्धिपादं^l
भावयति²। चित्तसमाधिप्रहाणसंस्कारसमन्वागतमृद्धिपादम्^r इति पू-
र्ववत्।^s मीमांसासमाधिप्रहाणसंस्कारसमन्वागतमृद्धिपादम्^s इति पू-
र्ववत्॥

पञ्चेन्द्रियाणि⁵, यदुत – श्रद्धेन्द्रियं^l भावयति विवेकनिश्चितम्^t इति वि-
स्तरः⁶। एवं^u वीर्येन्द्रियं^v भावयति।^u स्मृतीन्द्रियं^v भावयति।^w समाधी-
न्द्रियम्^w, प्रज्ञेन्द्रियं^x भावयति विवेकनिश्चितं² विरागनिश्चितम्^x इत्यादि।
पञ्च बलानि तान्येव⁷ निर्जितविपक्षाणीति पूर्ववत्॥^z

r-r ≈ DBhSū 69,11–13 s-s ≈ DBhSū 69,14 t-t ≈ DBhSū 69,15–16 u-u =
DBhSū 69,16 v-v = DBhSū 69,17 w-w = DBhSū 69,18 x-x = DBhSū
69,19–70,1 y-y cf. AKBh 385,5 z for the relevant passage of the Daśabhūmi-
kasūtra, cf. DBhSū 70,1–6

l-l cf. śraddhendriyaṃ DBhSū [M1 21r3], Rahder 1926: 39,3;
sraddhendriyaṃ LT 11r3 (Yonezawa [2012: 71, 2019: 470] reads
suddhendriyaṃ and corrects to śuddhendriyaṃ Yonezawa [2012: 95;
2019: 211])

¹ vīrya° em. (DBhSū) : vīryā° MS ² °gatam ṛddhipādaṃ bhāvayati em.
(DBhSū) : °(sāta)m ṛddhidāda(n) bhovayati MS ³ °samādhi° em.
(DBhSū) : °sāmādhi° MS ⁴ °saṃskāra° em. : °saskāra° MS ⁵ pañcendri-
yāṇi em. (dbaṇ po lña T) : parendriyāṇi MS ⁶ zes bya ba dañ T ÷ iti vi-
staraḥ ⁷ pañca balā<ni tā>ny eva em. (stobs lña ni de dag ñid T; cf.
AKBh 385,5) : paṃca balāny eva MS

सप्त बोध्यङ्गानि, यदुत – ^{a j} स स्मृतिसम्बोध्यङ्गं^j भावयति विवेकनिश्चि-
तम्^a इत्यादि। एवं^b धर्मप्रविचयसम्बोध्यङ्गम्^{1 c}, वीर्यसम्बोध्यङ्गम्^{c d}, प्रीति-
सम्बोध्यङ्गम्^d, प्रसन्नबुधिसम्बोध्यङ्गम्^{e f}, समाधिसम्बोध्यङ्गम्^{f g}, उपेक्षास-
म्बोध्यङ्गं² भावयति विवेकनिश्चितम्^g इति पूर्ववत् ॥

- 5 आर्याष्टाङ्गो मार्गः, यदुत – ^h सम्यग्दृष्टिं^h भावयति विवेकनिश्चितां विरा- D 242b
गनिश्चितां निरोधनिश्चितां³ व्यवसर्गपरिणताम्। ^{h i} सम्यक्सङ्कल्पं⁴ भाव-
यतीति पूर्ववत्⁵। ^j सम्यग्वाचम्^{j k}, ^k सम्यक्कर्मन्तम्^{k l}, ^l सम्यगाजीवम्^{l m}, स-
म्यग्व्यायामम्^{m n}, ⁿ सम्यक्स्मृतिम्^{n o}, ^o सम्यक्समार्धिं^o भावयति विवेकनिश्चि- P 290b
तम् इति पूर्ववत् ॥

- 10 न केवलं बोधिपक्षभावनास्यां भूमावुपजायते।

स्वदृष्टिसम्पर्कपरिक्षयश्च ॥

MAv 4.2d

a-a ≈ DBhSū 69,6–7 b-b = DBhSū 70,7 c-c = DBhSū 70,8 d-d = DBhSū 70,9
e-e = DBhSū 70,10 f-f = DBhSū 70,11–12 g-g = DBhSū 70,12–13 h-h ≈
DBhSū 70,15; possibly misplaced there for 70,14; cf. Rahder 1926: 39,8–9 i-i =
DBhSū 70,14; possibly misplaced there for 70,15; cf. Rahder 1926: 39,8–9 j-j =
DBhSū 70,16 k-k = DBhSū 70,16–17 l-l = DBhSū 70,17–18 m-m = DBhSū
70,18–19 n-n = DBhSū 70,19–20 o-o = DBhSū 71,1

J–J cf. sa smṛti<saṃ>bodhyaṅgaṃ DBhSū [M1 21r6]

¹ °aṅgam em. : °aṅga MS ² °aṅgam em. : °aṅga MS ³ °niśritāṃ em.
(DBhSū) : °niśrītāṃ MS ⁴ samyaksan<ka>lpaṃ em. (DBhSū) : samya-
ksaṃlpaṃ MS ⁵ °tīti pūrvavat em. : °ti pūrvavat MS; iti n.e. T

अस्याम् एव भूमावस्य स्वदृष्टिक्षयश्च जायते, यथोक्तम् – ^p तस्य खलु
 पुनर्भवन्तो जिनपुत्रा बोधिसत्त्वस्यास्यामर्चिष्मत्यां बोधिसत्त्वभूमौ
 स्थितस्य यानीमानि सत्कायदृष्टिपूर्वङ्गमान्यात्मसत्त्वजीवपोषपुरुष-
 पुद्गलस्कन्धधात्वायतनाभिनिवेशसमुत्थान्य^K उन्मिञ्जितानिमिञ्जितानि
 वितर्कितानि विचारितानि केलायितानि ममायितानि¹ धनायितानि² 5
 निकेतस्थानानि,³ तान्यस्य सर्वाणि विगतानि भवन्ति⁴ ॥^p

मध्यमकावतारे⁵ ऽर्चिष्मत्याख्यश्चतुर्थश्चित्तोत्पादः ॥

P-P = DBhSū 71,6–10

K-K cf. samucchritāni DBhSū : samucchitāni DBhSū [M1 22r1] (cf. DBhSū
 [K,T]); DBhSū [M2 23r6] is unreadable

¹ mamāyitāni em. (DBhSū) : samāyitāni ms ² dhanāyitāni em. (DBhSū) :
 dhanvāyitāni ms ³ °tāni <niketasthānāni> em. (DBhSū) : °tāni ms ⁴ yin
 no źes T ∷ bhavanti ⁵ dbu ma la 'jug pa'i bśad pa las T ∷ madhyama-
 kāvatāre

इदानीं पञ्चमं चित्तोत्पादमधिकृत्याह¹ –

सर्वैः स मारैरपि नैव जेतुं शक्यो महात्मा भुवि दुर्जयायाम्।

MAv 5.1ab

पञ्चम्यां बोधिसत्त्वभूमौ प्रतिष्ठितो बोधिसत्त्वः सर्वलोकधातुव्यवस्थि-

MS 18r

5 तैर् अपि देवपुत्रमारैर् अशक्यो जेतुम्, किं पुनस्तदन्यैर्मारकिङ्कराद्यै-
रित्यत एवास्या भूमेः सुदुर्जयेति³ नाम। एष⁴ च⁵ बोधिसत्त्वो वेदितव्यः

ध्यानाधिकः सन्मतिसत्यसूक्ष्मस्वरूपबोधेऽप्यतिकौशलाप्तः ॥

MAv 5.1cd
D 243a

दशभ्यः पारमिताभ्यो ध्यानपारमितैवास्याधिकतरा जायते। सन्म-

तय उच्यन्त⁶ आर्याः। तेषां सत्यानि सन्मतिसत्यान्यार्यसत्यानीत्य-

P 291a

10 र्थः। स्वरूपं स्वभावः। सूक्ष्मज्ञानगम्यं स्वरूपं सूक्ष्मस्वरूपम्। स-

न्मतिसत्यानां सूक्ष्मस्वरूपपरिज्ञाने महदस्य कौशलमुपजायते। तत्र

चत्वार्यार्यसत्यानि दुःखसमुदयनिरोधमार्गाख्यानि। ननु च⁷ द्वे एव

सत्ये भगवता निर्दिष्टे, यदुत संवृतिसत्यं परमार्थ⁸सत्यं च। यथोक्तं

पितापुत्रसमागमसूत्रे –

१-१ ≈ MMA 122,12–16

¹ āha n.e. T ² tadanyair māra° em. (de dag las gūzan bdud kyi T) :
tadanyair mārair māra° MS ³ sbyañ dka' ba T ∴ sudurjayā ⁴ nāma. eṣa
em. : nāma aiṣa MS ⁵ ca n.e. T ⁶ blo bzañ źes bya ba ni T ∴ sanmataya
ucyante ⁷ duḥkha° em. (sdug bsñal dañ T) : duḥ° MS ⁸ gal te T ∴ nanu
ca

^r सत्य इमे दुवि^L लोकविदूना दिष्ट¹ स्वयमश्रुणित्व परेषा^L ।
 संवृति² या च तथा^M परमार्थः सत्यु न विद्यति किञ्चि तृतीयम्^{M r} ॥

इति।^q

मध्यमके ऽप्युक्तम् –

^s द्वे सत्ये समुपाश्रित्य बुद्धानां धर्मदेशना । 5
 लोकसंवृतिसत्यं च सत्यं च³ परमार्थतः ॥^s

इति। तत्कुतः सत्यद्वयव्यतिरेकेणापराणि चत्वार्यार्यसत्यानीत्याह –
 यद्यप्येवम्, तथापि हेयोपादेययोः प्रत्येकहेतुफलभावसन्दर्शनार्थं च-
 त्वार्यार्यसत्यानीहोपदिश्यन्ते। तत्र^t हेयपक्षः^N सङ्क्षेपः। तस्य फलं
 दुःखसत्यम्।^o हेतुः^o समुदयसत्यम्।^P उपादेयपक्षो^P व्यवदानम्। तस्य 10

^{r-r} Pitāputrasamāgamasūtra, cf. BCAP 361,16-362,2, MMA 122,14–15 ^{s-s} =
 MMK 24.8 ^{t-t} ≈ MMA 122,7–12

^{L-L} lokavidūnā <ni>dr̥ṣṭe sva{ya}m aśruṇitva pareṣāṃ MS 42r5 :
 lokavidūnāṃ diṣṭa svayaṃ aśruṇitva pareṣāṃ MMA : lokavidūnāṃ
 diṣṭa svayaṃ aśruṇitva pareṣāṃ BCAP (La Vallée Poussin remarks with
 reference to the unmetrical *pāda* b: 'For scansion *diṣṭa sayam aśruṇitva*.)'
^{M-M} paramāthaḥ satya na vidyati kiṃci tṛtīyaṃ MS 42r5 : paramāthaḥ
 satyu na vidyati kiṃ ca tṛtīyaṃ MMA : paramārtho satyu na sidhyati
 kiṃ ca tṛtīyu BCAP ^{N-N} heyapakṣe MMA ^{o-o} tatprāptiyupāyaḥ MMA
^{P-P} upādeyapakṣe MMA

¹ diṣṭa em. (BCAP, MMA) : nirdiṣṭe MS, but cf. <ni>dr̥ṣṭe MS 42r5 ² saṃvṛti
 em. (MS 42r5, BCAP, MMA) : saṃvṛttir MS ³ ca <satyaṃ ca> em. (MMK) :
 ca MS

फलं निरोधसत्यम्। तत्प्राप्त्युपायो मार्गसत्यम्। तत्र संवृतिसत्या-
न्तर्गतानि दुःखसमुदयमार्गसत्यानि। परमार्थ¹सत्यस्वरूपं निरोध-
सत्यम्।¹ एवमन्यदपि यत्किञ्चित्सत्यजातम्, तदपि सत्यद्वयान्तर्गत-
मेव यथासम्भवमवसेयम् ॥

D 243b
P 291b

- 5 किं पुनः सत्यचतुष्टयव्यतिरेकेणान्यदपि सत्यमस्ति। अस्तीत्याह
यथोक्तं पञ्चम्यां³ बोधिसत्त्वभूमौ – इदं⁴ दुःखमार्गसत्यमिति यथाभूतं
प्रजानाति। अयं दुःखसमुदयः, अयं दुःखनिरोधः, इयं दुःखनिरोध-
गामिनी⁴ प्रतिपद्^Q आर्यसत्यमिति यथाभूतं प्रजानाति। एवं संवृतिस-
त्यकुशलश्च भवति। परमार्थसत्यकुशलश्च भवति। लक्षणसत्यकुश-
लश्च भवति। विभागसत्यकुशलश्च भवति, निस्तीरणासत्यकुशलश्च
10 वस्तुसत्यकुशलश्च⁵ प्रभवसत्यकुशलश्च क्षयानुत्पादज्ञानसत्यकुशल-
श्च मार्गज्ञानावतारसत्यकुशलश्च। सर्वबोधिसत्त्वक्रियानुसन्धिनिष्पा-
दनतया⁶ यावत्तथागतज्ञानसमुदयसत्यकुशलश्च भवति। स परस-
त्त्वानां यथाशयसन्तोषणेन संवृतिसत्यं प्रजानाति। एकनयसमवस-

MS 18v

^{u-u} ≈ DBhSū 81,16–82,11

^{Q-Q} cf. °nirodhagāminī prati° DBhSū [M2 25v3] (cf. Rahder 1926: 42,20-21)
: °nirodha<gāminī>prati° DBhSū [M1 23v4] ^{R-R} °satvakramā° DBhSū
[M1 23v5] : °satvabhūmikramā° DBhSū [M2 25v4] (cf. DBhSū)

¹ paramārtha° em. : paramārtha° MS ² satyacatuṣṭaya° em. (bden pa
bži las T) : satyadvaya° MS ³ pañcamyāṃ em. : pacamyāṃ MS
⁴ °gāminī em. (DBhSū) : °gaminī MS ⁵ ca <vastusatyakuśalaś ca> em.
(DBhSū) : ca MS ⁶ °niṣpādanatayā em. (DBhSū) : °niṣpādanakuśalaś ca
bhavati MS

- P 292a रणात्परमार्थसत्यं प्रजानाति। स्वसामान्यलक्षणानुबोधा¹ल्लक्षणसत्यं प्रजानाति। धर्मविभागव्यवस्थापनानुबोधाद्विभागसत्यं प्रजानाति।
 D 244a स्कन्धधात्वायतनव्यवस्थापनानुबोधान्^S निस्तीरणा^Sसत्यं प्रजानाति। चित्तशरीरप्रपीडनोपनिपातित्वाद्^T वस्तुसत्यं प्रजानाति। गतिस-
 न्धिसम्बन्धात्^U प्रभवसत्यं प्रजानाति। सर्वज्वरपरिदाहानामत्यन्तोप-
 शमाक्षयानुत्पादज्ञानसत्यं प्रजानाति। अद्वयाभिनिर्हारानामार्गज्ञाना-
 वतारसत्यं प्रजानाति। सर्वाकाराभिसम्बोधात्सर्वबोधिसत्त्वभूमि-
 क्रियानुसन्धिनिष्पादनतया यावत्तथागतज्ञानसमुदयसत्यं प्रजाना-
 तीति॥
- मध्यमकावतारे⁴ सुदुर्जयाख्यः⁵ पञ्चमश्चित्तोत्पादः॥

10

S-S cf. nistīraṇā° DBhSū [M1 23v6, M2 25v5], cf. DBhSū [MS,K,K'] T-T cf. °opanipātitvād DBhSū [M2 25v6] (cf. °opanipāditvaṃ LT 11r4 [Yonezawa 2012: 72, 2019: 470], emended to °opanipātitatvaṃ by Yonezawa [2012: 99, 2019: 213]) : °opanipātatvād DBhSū [M1 23v6, K'] : °opanipātitatvād DBhSū U-U cf. DBhSū [K,K'] V-V °satvakramā° DBhSū [M1 23v7] : °satva-
 bhūmikramā° DBhSū [M2 26r1] (cf. DBhSū)

¹ °la<kṣa>ṇā° em. (DBhSū) : °laṇā° ms ²°ā<t kṣayā>nu° em. (DBhSū) : °ānu° ms ³°sarvabodhisattva<bhūmi>kriyā° em. (byañ chub sems dpa'i sa thams cad kyi bya ba'i MAT 110a6; bhūmau kriyā LT 11a5 [Yonezawa 2012: 72, 99; 2019: 213, 470]): °sarrvabodhisatvakriyā° ms ⁴dbu ma la 'jug pa'i bśad pa las T ∴ madhyamakāvatāre ⁵sbyañ dka' ba T ∴ sudurjayā°

Diplomatic Edition

1v

- 1 ṇamo bhagavate buddhāya | madhyamakaśāstrasyāva-
tārāya madhyamakāvatāram ārabdhukāmo buddha-
〈tva〉syādyahetusaṁpado 'śeṣasaṁsāracārakāvarud-
dhātrāṇasatvapariṭrāṇalakṣaṇāyā bhagavatyā mahāka-
ṣkaṣṭaṇāyāḥ 'samyak*sambuddh(air)bodhisa(tvaiś cā-
pi) prathamataḥ □ stutyarhatam pratipādayan* śloka-
dvayam āha | munīndrajāḥ śrāvakamadhyabuddhāḥ
saṁbodhisatvaprabhavāś ca buddhāḥ | kā
- śrī in left margin
between lines 2
and 3
- above l. 1
- above l. 1 (+1)
- 2 ruṇyaceto 'dvayadhīś ca hetuḥ saṁbodhicittam ca ji-
nātmajānām ityādi | tatra niruttaradharmaīśvāryasam-
padā śrāvakaṁpratyekabuddhabodhisatvebhyo pi para-
maīśvāryasampannatayā śrāvakādīnān tadājñāvaśavart-
titvāc ca munīndrā i'ty ucyante buddhā bhaṁgavantaḥ
| tebhyo jātā munīndrajāḥ śrāvakādayaḥ <| katham kṛtvā
sati hi buddhānām utpāde aviparītapratītyasamu
- above l. 1 +2
- below l. 2
- 3 tpādadeśanāyāḥ saṁpravṛtteḥ | {saṁpravṛtteḥ} tacchra-
vaṇacintābhāvanākramataś ca yathādhemukti śrāvaka-
dīnām pari'□niṣpatteḥ | yady api pratī'tyasamu>tpādo-
padeśaśravaṇād adhigataparamārthaśravaṇā api na dṛ-
ṣṭa eva janmani kecin nirvāṇam a□dhigacchanti tathā-
pi niyatavipākasyeva karmaṇo janmāntare yathābhila-
ṣitaphalaparīṇatim āsādaya
- below l. 5 +3
- 4 nty a(va)syam eva tadupadeśasya karttāraḥ | yathoktam
āryadevena | iha yady api tatvajño nirvāṇam nādhi-
gacchati prā'□pnoty ayatnato vasyam punarjanmani ka-
rmm[ā→a]vad iti | ata eva madhyamake pi nirdiṣṭam |
saṁbuddhānām anupode śrāvakānām □ puna kṣaye |
jñāna pratyekabuddhānām asaṁsargāt pravarttata iti |

tatra samyagavavādaphalaṃ śrāvayantīti śrākā

- 5 ḥ | tathā hi kṛtaṃ karaṇīyaṃ nāparam asmād bhavaṃ
 prajānīma ityādi | atha vāgraphalaṃ śrā{va}vayanti |
 anuttara□samyaksambuddhamārggam vā tathāgate-
 bhyaḥ śrutvā tadarthibhyaḥ śrāva<ya>ntīti śrāvakāḥ |
 yathoktaṃ āryasaddharmapuṇḍa□rīkasūtre | adyav va-
 yaṃ śrāvakabhūta nātha saṃśrāvayiṣyām<y> atha vā-
 grabodhiṃ | bodh{ī}ya śabdañ ca prakāśayāmas te

2r

missing

2v

missing

3r

- 1 jalapākānām ādimadhyāvasāneṣu prādhānyād up[ā→a-
 lyogitvaṃ { } evaṃ karuṇāyā<ḥ> kālātraye pi jinasasya-
 sa□mpa{{i}}dupayogitvaṃ dyopayati <ḥ> kārūṇiko hi
 paraduḥkh[i→a]duḥkhitayā niyatam eva duḥkhitāśeṣa-
 satvapari□trāṇāya bodhicattam utpādayati sakala evā-
 yaṃ loko vaśyaṃ mayā duḥkhād uddhṛtṭya buddhatve
 niyo<janīya> iti | iyaṃ
 2 ca pratijñā na tiraskṛtādvayajñānena sakyā sādhayitum
 it{i}y [ā a→a]dvayajñāne pi niyogata eva pravarttata
 ita□ḥ karuṇaiva bījaṃ sa(r)vabuddhadharmāṇā(ṃ) |
 yathoktaṃ <ḥ> karuṇāpūrvvakā{ruṇāpūrvvakā}ḥ sarve vi-
 spandā jñānanirmalā <ḥ> uktā yatra □ mahāyāne kas tan
 ni(rn)dat sacetana iti | utpāditabodhicitto pi yady uttara-
 kālaṃ <karuṇā>salilapariṣekān na muhu{ }<r muhu>

- 3 r āsādayen niyatam ayaṁ aṅ nupacitavipulaphalasam-
cayaḥ ॥ śrāvakapratyekabuddhaṁ (pari) nirvāṇe(na)
nirvṛtaḥ syāt* | saṁmāsāditānantaphalāvastho pi yadi
kāruṇyaparipākarahitaḥ syān nāyaṁ cirakālam upabhu-
jyota na ṁcaṅ pāraṁparyā vicchinnakramo mahān
āryaphalapracayaś ciram abhiva(r)ddheta | idānīm āla-
mbanaviśeṣapravṛtṭyāpi karu above l. 1 +3
above l. 1 +3
below l. 5 +3
- 4 nāyāḥ svarūpātīsayam abhidyotya tasmai namaskāram
ārab(dhu)kāma āha | purāham ity ātmani sanniṣṭe
mamedam ity āhitabhāvasaṅge bhramadghaṭīyantra
ivāsvatantre jagaty abhūd yā karuṇā name tā(m) | ātmī-
yā bhiniveśāt* ॥ prāg evāhaṁkāreṇāsantam ātmā-
naṁ saṁntaṁ ity upakalpyedaṁsatyābhiniviṣṭo mame-
dam ity a below l. 5 +4
- 5 haṁkāraviśayād anyasmin bhāvajāte sakala evāyaṁ lo-
ko bhiniviṣṭaḥ ॥ sa cāyam ātmātmīyābhiniṣṭo lo-
kaḥ karmakleśarajvā gāḍhataram avabaddho vijñāna-
yantravāhākṣepaparāyavṛttir ā bhavāgrād avīciparyan-
tanimne ॥ mahati sansārakūpe 'navaratavāhyamānaḥ
svarasata evādhogamanavṛttiḥ (r ma)ḥ r yatnataḥ katha-
[ma → (py u)]tthāpanāyo 'jñā below l. 5
below l. 5

3v

- 1 nādikleśakarmajanmasaṁkleśatraye py anavadhārya-
mānapūrvāparamadhyakramo duḥkhaḥ duḥkhatāvīpari-
ṇāmaduḥkhaṁ tābhyām ahany ahani paribhidyamāna-
tvād araghaṭṭaghaṭīyaṁ trāvasthām anativṛtyāvasthito
{ya} ॥ duḥ tadduḥkhaḥ duḥkhitayā taṁ d atīva karuṇayā-
lambya yatas ta(m) trātum utsahate ataḥ prathamata-
ram eva bhagavatīm mahākaruṇā(m) praṇauti smā above l. 1

→a] eṣā ca sa

- below l. 2 2 tvālambanā bodhisatvānām karuṇā <|> dharmālambanām anālambanām ca karuṇām ālambanata eva dyotayann āha |××| □ antaś cala{sva}dvāriṇi candravac calam svabhāvaśūnyam ca jagad vipaśyataḥ | yā karuṇā name tām ity anena sambandhaḥ | tathā |□ hy ativiprasanne 'mbhasi nātipracandamārutoddhūyamānāvayava-visarppiṇy antar indoḥ pratibimbake prāgu
- 3 palabhyamānādhāradeśasahabhaṃgini samakṣam ivo-palabhyamānātmabhāvodaye {}} svam ātmānam prakatayad i□vedaṃ dvayam avasthitam paśyanti santo yad uta pratikṣaṇānityatām svabhāvaśūnyatām ca | evaṃ bodhisatvā api satkāyadarśa□nasarasy ayonisovikalpānilapracalāvidyābhinīlavipulajalāntarvarttinaḥ svakarmapratibimbakā[nī→n i]va
- 4 purato nirvarttamānān paśyantaḥ satvān pratikṣaṇam anityatāvvyasanasampātinaḥ svabhāvaśūnyāmś ca tadānityatāvya□sanasya vyasanam iva {(sanam iva)} sad-dharmāmṛtarasātisayapānahetuṃ sakalaviparyāsakalpanoparatilakṣaṇam sakalajaga□dbandhutāsvabhāvaṃ samavāptuṃ buddhatvam abhilaṣante karuṇāparatantrāḥ | eteṣāṃ yāḥ karuṇāḥ satvālambanā dharmā'
- 5 lambanā'nālambanāś ca {...} tāḥ praṇamya bodhisatvānām bodhicittasya daśadhā bhedaṃ vivakṣar ādyan tāvad bo□dhicittam adhikṛtyāha |×| kṛpā'svatantram jagatām vimuktaye samantabhadrapraṇidhipraṇāmitam yad asya ceto muditā□pratiṣṭhitam jinātmajasya prathamān tad ucyate |×| jñānam eva hi bodhisatvānām kārūṇyādi-parigṛhītam anā

4r

- 1 (s)ravaṃ bhāgaśo vibhajyāmānaṃ bhūmyākhyāṃ pratilabhate guṇapraṭiṣṭhābhūtāt* | ta(c c)ottarottaraguṇasaṃkhyāprabhāvā□tiśayāvāptidānādipāramitādhi-
kyavipākotkarṣabhe<dato> daśadhā vyavasthāpita(m) above l. 1
pramudi<tādi>bhūmibhāgena <|> na tv asya svarūpāti□- above l. 1
śayakṛto bhedo sti ʼyathoktaṃ yathontarīkṣe śakuneḥ above l. 1
padam budhair vaktuṃ na śakyam na ca darśanāya | above l. 1 +1
<ta>thaiva sarvā jinaputrabhūmayo above l. 1 +1
- 2 vaktuṃ na śakyāḥ kuta eva śrotuṃ iti || tatra pramuditā bodhisatvabhūmir ādyacittotpādo bodhisatvānām yā□-
vad dharmaʼme>ghā daśama<ḥ> cittotpāda iti | tatra ya- above l. 1 +(2)
thokte(na) ʼnyāyena> jagannaiḥsvābhāvyaṃ paśyato above l. 2
bodhisatvasya karuṇāviśeṣaṇatve□nopāttasya yac ci- above l. 1 +2
ttaṃ karuṇāʼsvatantraṃ samantabhadrabodhisatvapra-
ṇidhipariṇāmitaṃ pramuditābhidhānādvayajñā
- 3 naṃ tannimittaphalopalakṣitaṃ ʼca> | tat prathamam above l. 1 +3
uʼtya>cyate | bodhisatvasya <tatra> daśamahāpraṇidhā- above l. 1 +3
napramukhāni daśa□praṇidhānāsaṃkhyeyaśatasaha- above l. 1 +3
srāṇi yāni bodhisatvaḥ prathamacittotpādika utpādayati
| tāni samantabha□drabodhisatvapraṇidhāne{..} nta-
rgatāni | niravaśeṣapraṇidhānopasaṃgrahārthaṃ sama-
ntabhadrapraṇidhiviśe
- 4 ṣaṇopādānan tatra yathaiva śrāvakayāne prati<panna>- below l. 5 +4
phalamārgāvasthābhedenāṣṭau śrāvakabhūmayo vyava-
sthāpya'□nte | tathā mahāyāne pi bodhisatvānām daśa-
bodhisatvabhūmayah | yathā cotpannanirvedhabhāgī-
yāvasthaḥ śrāvako □ naivādyaphalapratipannakāvastha
iṣyate || evam bhāvī bodhisatvo <|> yathā ratnamegha- above l. 4

above l. 4

sūtre <|> yad adhimātrādhi

- 5 mukticaryādharmatayā prathamabhūmipratilambhāya samanantarāvasthānam iyaṃ bodhisatvasyānutpādita-
 !□bodhisatvabhūmir ity uktam <|> tadadhimukticaryā-
 <kṣaṇā>vasthitaś ca tatraiva vyākhyātaḥ | tad yathāpi nāma kulaputra rājā cakrava□rtī samatīkrāntaś ca bhavati mānuṣyakam varṇnam asaṃprāptaś ca bhavati ||| divyavarṇnam evam eva bodhisatvaḥ sama

below l. 5
below l. 5 +5

4v

- 1 tīkrāntaś ca bhavati sarvalaukikaśrāvakaḥ pratyekabuddhabhūmīḥ | asaṃprāptaś ca bhavati pā(r)amārthikabodhisatva□bhūmīr iti | yadā tv ayaṃ pramuditākhyādyacittapraṇiṣṭo bhavati | ataḥ prabhṛty eva hi tasya lābha-
 taḥ sa bodhisatvadhva□ninaiva kathyate | sarvathā pṛthagjanabhūmer atīkrāntāvasthāyāṃ bodhisatvadhvani-
 naiva vacanīyaḥ ||| taccittalābhī
- 2 nānyathā tasya tadānīm āryatvāt* | yathoktam bhagavat-
 yām arddhatṛtīyasāhasryāṃ <|> bodhisatva ity anubud-
 dhatatvasyai□tad adhivacanam | yena sarvadharmānu-
 buddhā{h} jñātāḥ | katham jñātāḥ <|> abhūtāḥ | asaṃbhū-
 tā{h} || vitathā ||| naite tathā yathā bālapṛtha□gjanaiḥ
 kalpitāḥ | naite tathā yathā bālapṛthagjanai{h}r labdhās
 tenocyate bodhisatva iti | tat kasya heto
- 3 ḥ | avikalpitā hi bodhir aṣṭhapitā hi bodher anupalam-
 bhā hi bodher nna hi suvikrāntavikrāmin* tathāgate□-
 na bodhir llabdhā alābhāt sarvadharmāṇā{h}m anupala-
 mbhataḥ sarvadharmāṇāṃ bodhir ity ucyate | <evaṃ hi
 buddhabodhir ity u(cyate)> na punar anyathocyate <|> ye

above l. 1 +3

above l. 3

□ suvikrāntavikrāmin bodhāya √(cittam utpādayam)ṭi above l. 1 +3
 | idaṃ cittam bodhāyotpādayiṣyāma iti | bodhiṃ ma-
 nyaṃte | asty asau

- 4 bodhir yasyāṃ vyaṃ cittam utpādayiṣyāma iti | na te
 bodhisatvā ity ucyante <| utpannasatvāṣ ta> ity ucy- below l. 4
 ante | tat ka□sya hetoḥ | tathā hi <| utpādābhiniṣṭās below l. 5 +4
 cittābhiniṣṭā bodhiṣm abhiṣniviśanta ityādi | bhuyo above l. 4
 py uktaṃ | alakṣa□ṇā <hi bodhir (l)lakṣaṇa>svabhāva- below l. 5 +4
 vinivṛtṭyā ya evaṃ anubodha iyaṃ ucyate bodhir iti na below l. 5 +4
 puna[r a(n)ya]→(r)ya]thocyate | eṣāṃ hi suvikrā
- 5 ntavikrāmin* dhamāṇāṃ anubuddhatvād bodhisatva ity
 ucyate | yo hi kaścit suvikrāntavikrāminn imān dha-
 rmā□n aprajāna[na→nna]<na>vabudhyamāno bodhi- below l. 5 +5
 satvo bodhisatva ity ātmānaṃ pratijānīte | dūre <ta>- below l. 5
 [sa→sya] bodhisatva<bhūmir dūre sa bodhisatva>dha- below l. 5 +5
 rmāṇāṃ <| vi□samvādayati } } sadevāsuralokaṃ bo- above l. 5
 dhisatvanāmnā sacet suvikrāmin vānmātreṇa bodhi-
 satvo bhavet tena

5r

- 1 sarvasatvā api bodhisatvā bhav[o→e]yuh | naitat* su-
 √(vikrānta)ṭi vikrāmin vākkarmamātraṃ yad uta bodhi- above l. 1 +1
 satvabhūmir ityādi | na {va} □ kevalaṃ yathoktabodhi-
 cittalābhī tasyāṃ avasthāy[a→ā]m bodhisatvadvani-
 naiva kathyate | api ca |××| jātaḥ kule bha□vati caiṣa ta-
 thāgatānāṃ saṃyojanatrayaṃ api kṣatam asya sarvaṃ |
 modāṃ bibharti <ca> paraṃ {ma}sa hi bodhisatva ālo above l. 1
- 2 kadhātuśatakampanajātaśaktiḥ |×××| sarvaśaḥ pṛthag-
 janaśrāvakaṃ pratyekabuddhabhūmyatikramāt samanta-

above l. 1 +2

□prabhābhīdhānatathāgatabhūmyanuyāyīmārgotpādāc
ca bodhisatvas tathāgatakule jāto bhavati | ātma<no>
nairā□tmyasamakṣadarśitvā{tsatvā}t satkāyadr̥ṣṭiviciki-
tsāsīlavrataparāmarṣākhyam saṃyojanatrayam apy
asyā

below l. 5 +3

below l. 5 +3

above l. 3

above l. 1 +3

3 punarutpādād vi{ā}gatan tadānīm | atatvadarśino hy
ātmasamāropāt satkāyadarśanam syāt* | tathaiva vici-
□kitsayā mā{nā}rggāntaragamanam asya saṃbhāv-
yeta | nā<nya>syeti< > niyāmāvakrāntiyā ca taddhetugu-
ṇalābhato bhūmivi□pakṣadoṣaviga<ma>taś cāsādhāra-
ṇapṛitiviśeṣotpādāt sa bodhisatvaḥ prāmodyabahula-
tvāt* param pra

4 modam bibhartti | viśiṣṭapramodasadbhāvāc ceyam
bhūmiḥ pramuditākhyam pratilabhate śaknoti ca loka-
□dhātuśatam kampayitum |××| ūrddham prayāti ca
bhuvo bhuvam ādadāno ruddho sya durgatipathaḥ sa-
kalas tadānīm □ | kṣīṇāḥ pṛthagjanabhuvaś ca tadāsyā
sarvā āryo yathā[ṣṭa→']ṣṭamaka eṣa tathopadiṣṭaḥ | ya-
thādhigatatadharma

below l. 5

5 p[ā→a]rijityā<t* > dvitīyād[ā→i]bhūmyavakrāntau ma-
hotsāhatvāc ca bhūmer bhūmim ākrāmann ūrddham
ayam prayāti □ | samkṣepato yathaiva śrotaāpannasyā-
ryasya svānurūpāryadharmādhigamād doṣavigamo gu-
ṇasambhavaś ca □ { } tathaivāsyāpi bodhisatvasya
bhūmyadhigamāt svānurūpaguṇasambhavo doṣakṣayaś
ca | srotaāpannadṛ

5v

1 ṣṭāntena paridīpitaḥ | ayam cāparo viśeṣo yad aya(m)

bodhisatvaḥ |××| pratyekabuddhān samunīndraḥḥgho-
 ṣaḥḥghoṣajān puṇyādhīpatyena jayan* vivarḍdhate | sa-
 m̐bodhicitte prathame pi hi sthitaḥ | yathoktam ārya-
 maitreyaviḥmokṣe | tad yathā kulaputra acirajāto rāja-
 putro rājalakṣaṇasamanvāgat[ah→o] ḥḥḥ mūrddhaprā-
 ptān sarvavṛddhāmā

- 2 tyān abhibhavati ḥḥḥ kulam[a→ā]hātmyādhīpatyena |
 evam evācirotpannabodhicittas tathāgatadharṃarājaku-
 laḥ[... → pratyā]jāta ādikarmiko bodhisatvaś ciracari-
 tabrahmacaryān* śrāvakaḥpratyekabuddhān abhibhiḥḥḥ-
 bhavati | bodhicittaḥmahākaruṇādhīpatyena <|> tad ya-
 thāpi kulaputra <|> yo 'cirajātasya mahāḥḥḥgaruḍendra-
 potasya pakṣayā above l. 2
below l. 2
- 3 tabalaparākramo nayanapariśuddhiḥguṇaś ca <sa> sava-
 śarīrapravṛddhānām tadanyeṣām pakṣigaṇānām na
 samḥvidyate | evam eva yaḥ prathamacittotpādikasya
 tathāgatamahāgaruḍendrakulagotrasambhavya bodhi-
 satvaḥmahāgaruḍendrapotasya s[ā→a]rvajñātācitto-
 tpādabalaparākramo 'dhyāśayanayanapariśuddhiḥguṇaś
 ca above l. 1 +3
- 4 sa kalpaśśataśsahaśsra(majata)śsrāvakaḥpratyekabud-
 dhānām na samvidyata ityādi |×××| dūragamāyān tu
 dhiyāpi ḥ so dhikaḥ | yathoktam āryadaśabhūmake | tad
 yathāpi nāma bho jinaḥputrā rājakulaprasūto rājaputro
 rājaḥḥlakṣaṇasamanvāgataḥ sa jātamātra eva savāmā-
 tyagaṇam abhibhavati rājādhīpatyena na punaḥ svabu
below l. 5 +4
below l. 5 +4
- 5 ddhibalavicāreṇa <|> yadā punaḥ sa samvṛddho bhavati in l. 5
 tadā svabuddhibalādhānataḥ ḥḥḥ sarvāmātyakriyām aḥ-
 tīkrānto bhavati | evam eva bho jinaḥputrā bodhisatvaḥ

sahacitt[ā→o]tpādamātreṇa sarvaśrāvakapratyekabuddhān abhibhavati adhyāśayamāhātmyena na punaḥ svabuddhibalavicāreṇa | asyāṃ tu saptamyā bodhisatvaḥ

6r

- 1 bhūmau sthito bodhisatvaḥ svaviśayajñānamāhātmyā-
vasthītatvāt sarvaśrāvakapratyekabuddhakriyām atikrānto □ bhavati | tad evaṃ dūraṃgamāyā eva prabhṛti
svabuddhibalādhānenāpi bodhisatvaḥ | śrāvakapratyekabuddhān abhibhavati | nā□rvāgbhūmiṣv iti jñeyam |
ata evāgamāc chrāvaka<pratyeka>buddhānām api
sarvadharmanaiḥ svābhāvyajñānam apy astīti sphuṭam
a

- in l. 2 2 (vas)īyate <|> anyathā hi bhāvanaiḥ svābhāvyaparijñānarahitatvāl laukikavītarāgā iva te pi prathamaci□ttotpādikenāpi bodhisatv[ā→o]na svabuddhivicāreṇāpy abhibhūyeran* | bāhyavad eva caiṣāṃ traidhātukāvacarasarvā□nuśayaprahāṇam na syād rūpādisvarūpopalambhena viparyastatvāt* | ātmanairātmyabodho pi na syāt*

- in l. 3 3 ātmaprajñāptyupādānaskandhopalambhāt* <|>yathoktaṃ
in l. 3 ratnāvalyāṃ <|> skandhagrāho yāvad [ā→a]smāt tāvad
in l. 3 evāham i□ty api <|> ahaṃkāre sati punaḥ karma janma tataḥ punaḥ | trivart[m→(v)]aitad anādyantama-dhyam saṃsāramaṇḍalam [ā→a]lātamaṇḍa□laprakhyam bhramaty anyonyah[ai→e]tukam | svaparobhayatas tasya traikālye cāpy alabdhitah | ahaṃkāraḥ kṣayam yāti

- 4 tataḥ karma ca janma ceti || punaś coka(ṃ) | alātacakrāṃ grhṇāti yathā cakṣur viparyayāt* | tath[aivi→e]-

ndriyā□ṇi grhṇānti viṣayān* sāmpratān iva | indriyā-
 ṇīndriyārthāś ca paṃcabhūtamayā matāḥ | pratisvaṃ
 bhūtavaiyarthyā□d eṣāṃ vyarthatvam arthataḥ | niri-
 ndhano 'gnir bhūtānāṃ vinirbhāge prasajyate | sampa-
 rkke lakṣaṇābhāvaḥ

- 5 śeṣeṣv apy eṣa niścayaḥ | evaṃ dvidhāpi bhūtānāṃ vya-
 rthatvāt saṃgatir vṛthā | vyarthatvāt saṃgateś caivaṃ
 rūpaṃ vyartha□m ato rthataḥ | vijñānavedanāsaṃjñā-
 saṃskārāṇāṃ ca sarvaśaḥ | pratyekam ātm[e→a]vaiya-
 rthyād vaiyarthyam paramārthataḥ | su□khābhīmāno
 duḥkhasya pratīkāre yathārthaḥ tathā duḥṭaḥ | tathā
 duḥkhābhīmāno pi sukhasya pratigḥā

6v

- 1 tajaḥ | sukhe saṃprayogaṭṛṣṇaivan naiḥsvābhāvyāt pra-
 hiyate | duḥkhe viyogaṭṛṣṇā ca paśyato muktir ity ataḥ |
 □ kaḥ paśyatīti cec cittam vyavahāreṇa kathyate ḥ | na
 hi caittam vinā cittam vyarthatvān na bhaviṣyati | vya-
 rtham [a→e]vaṃ jagan matvā yāthā□bhūtyān nirāspa-
 daḥ | nirvāti nirupādāno nirupādānavahniva^{t0} | atha
 syād bodhisatvā eva naiḥsvābhāvyam e

above l. 1
 above l. 1

- 2 vaṃ paśyamti^{ty} etac ca nāsti śrāvakapratyekabu-
 ddhān adhikṛtyaivaṃvacanā^t katham etat* jñāyate iti
 ced ucyate | ananta□ram eva bodhisatvān adhikṛtya ^{ty}
 bodhisatvo pi drṣṭvaivaṃ saṃbodhau niyato mataḥ | ke-
 valaṃ tasya kāruṇyād ā bodhir bhava□santatir ityādyā-
 bhidhānāt* | śrāvakopadeśasūtreṣu ^{ca} śrāvakāṇāṃ
 kleśāvaraṇaprahāṇārtham phenapiṇḍoda

in l. 2

below l. 2

below l. 2

above l. 1

- 3 kabudbudamarīcikājalakadalīskandhamāyādyupamā-

nair nirūpitāḥ saṃskārāḥ | phenapiṇḍopamaṃ rūpaṃ
vedanā □ budbudopamā | marīcisadṛśī saṃjñā saṃskā-
rāḥ kadalīnibhāḥ | māyopamaṃ ca vijñānam uktam ādi-
tyabandhunetyādinā □ | amum evārthaṃ pratipādatā
ācāryeṇoktaṃ | anutpādo mahāyāne pareṣāṃ sūnyatā
kṣayaḥ | kṣaya(n)utpā

- 4 dayoś cai[ka→kya]m arthataḥ kṣamyatām idaṃ | tathā
kātyāyanāvavāde ca asti nāstīti cobhayaṃ pratiśiddhaṃ
bhagavatā bhā□vābhāvavibhāvineti | yas tu manyate
yadi śrāvakayāne pi dharmmanairātmyaṃ deśitaṃ
syāt* | tadānīm mahāyānadeśa□nāvaiya(r)thyam ḥ
syād iti tasyā[pā→pi] tanmatam evaṃ yuktyāgamavi-
dhuram upala(kṣy)ate | na ca dharmanairātmyamātram
eva
- 5 mahāyānadeśanā pratipādayati | kin tarhi bodhisatvā-
nām bhūmipāramitāpraṇidhānamahākaruṇā□dipariṇā-
manāsaṃbhāradvayācintyaḥ dharmatām api | yatho-
ktaṃ ratnāvalyāṃ | na bodhisatvapaṇidhir na caryā-
pa□riṇāmanā | uktā śrāvakayā [nād bo→ne]smād bo-
dhisatvaḥ kutas tataḥ | bodhicaryāpratiṣṭhārthaṃ na
sūtre bhāṣi

7r

- 1 taṃ vacaḥ | bhāṣitan tu mahāyāne grāhyam asmād
vicakṣaṇair iti | dharmanairātmyadyotanārtho pi mahā-
yānopa□deśo yujyata eva | vistarābhidhānasya vivakṣi-
tatvāt* | sūcanāmātran tu śrāvakayāne dharmanairāt-
myasya <ḥ> yathoktaṃ āryapā□daiḥ | animittam anā-
gamyā mokṣo nāsti tvam uktavān⁰ | atas tvayā mahāyā-
ne tat sākalyena deśitaṃ iti | a

- 2 lam prasagen<|>āta evānākuladhiyo rthatatvam avabod- above l. 2
dhum samarthā iti prakṛtam evānuvarṇṇyate |x| tadā-
dhikaṃ □ tasya hi dānam eva saṃbuddhabodhiḥ pra-
thamaṃ nidānam* || tasya hi pramuditābhūmilābhino
bodhisatvasya dānaśīlakṣā□ntivīryadhyānaprajñopāya-
prañidhibalajñānābhidhānābhyo daśabhyaḥ pāramitā-
bhyo dānapāramitaivādhika
- 3 tarā bhavati na tv asyā{h | a}nyā na santi <|> tac ca above l. 3
dānam sarvajñatāyāḥ prathamam kāraṇam | adṛśyadṛ-
ṣṭau ca nimittabhūtam sva□mānsadāne pi kṛtādarasya
|x|x| ye pi hi bodhisatvasy(ā)ḍṛśy[a→ā] guṇā{h} bhū-
myadhigamādayas te pi bāhyādhyātmikava□stutyāga-
viśeṣānumānata eva tadānīm spaṣṭataram tasyānumī-
yamt[o→e] dhūmāder ivāgnyādayaḥ | yathā ca bodhi
- 4 satvānām dānam prathamam buddhatvasya kāraṇ[ā→ below l. 5 +4
a]m | apratyakṣaguṇāvasāyi līṅgam ca | evaṃ pṛthagja-
nānām śrāvaka<pratyeka>buddhā□nām api duḥkhapra- below l. 5 +4
tīkāratyantikasukhāvāptikāraṇam apīti <prati>pādayi-
tum āha |x| sukhābhilāṣī sakalo □ jano yaṃ sukham
nṛṇām cāsti vinā na bhogaīḥ | bhogāṃś ca dāna<pra>- below l. 5 +4
bhavān avetya muniḥ purā dānakathāś cakāra |
- 5 |x| duḥkhapratīkāra<mātra> eva bhava<ga>sisukhodayas below l. 5 +5
tannibaṃddhane viparyāsamātropakalpitātmasantāne | below l. 5 +5
kṣutpi□pāsāvyaḍhiśītādipratipakṣanirastopanipāte asu-
khā(tmake gā)ḍhataram abhiniviṣṭo lokaḥ | tasya ce-
tthamsu□khābhilāṣ[ī→i]ṇo yat sukham duḥkhapratīkā-
ramātrasvarūp[ā→a]m tan na vinā duḥkhapratipakṣa-
bhūtābhilaṣita<viṣaya>vipa below l. 5 +5

7v

1 ryāsātmakabho[ga→gā]d upajāyamānam upalabdham
te pi ca duḥkhapratīkārahetavo viṣayā nānupacitadāna-
ma□yapuṇyakriyāvastūnām upajāyanta ity avetya vidi-
tāśeṣajagadāśayasvabhāvo bhagavān* śīlādikathābhyah
¶prathamataṛa¶ prathamataṛam dānakathā eva karoti
sma | idānīm dātṛsatvavairūpye pi svavyāpārānurūpato
dānasya

2 mahātmyam udbhāvayann āha |×| kārūṇyahī[ati→nā-
ta]¶ti¶rūkṣacittāḥ svārthāntarā eva bhavanti ye pi | te-
ṣām a□pīṣṭāḥ prabhavanti bhogā dānād dhi duḥkhopa-
śame nidānāt* |×| ye pi hi vaṇija ivālpataradhanapari□-
tyāgato vipulataradhananicayaphalavācchayārthibhy[au
→o] py adhikataṛam arthitām āpannā ditsām ādriyante
no

above l. 1 +3 3 tu khalu sugata<ta>nayā iva karuṇāpāratantryāt* ¶¶ dā-
naphalenāpy arthina evābhisamba(dhna)¶ya¶nto ditsa-
yā □ prītyutsavam abhivarddhayanti | teṣām api tad
below l. 3 dānam doṣagrahaṇavimukhaṁ guṇamātragrahaṇalab-
below l. 5 +3 dhapāṭavam anīṣṭam e□vātiśayi¶tyā¶<nyā> ¶ga¶bhoga-
sampadā śārīraṁ kṣutpipāsādiduḥkham upa[...e→
ghnat] ¶cet[i→ā]¶ bhavanti duḥkhopaśame ni

below l. 5 +4 4 dānam | yaś cāyam kārūṇyavirahāt svaduḥkhapratīkāra-
<(pe)kṣa>yaiva ditsām ādriyate |××| kadācid eṣo pi |□ hi
dānasamgāt kvacil labhetāryajanena samgaṁ tataḥ sa-
mucchidya bhavapratānam śivaṁ prayāyād api tanni-
dānam |××| □ dātā dānapatiḥ sadbhiś cānugamyata iti
vacanāt* | dānaprasamgād āryajanena saṁsargāt tad-
upadeśato

- 5 viditasamṣāranairguṇyo 'vidyā[h→m] prahāyāmalā-
 {ma}ryamārggasamṣmukhībhāvāt*{}} anādikālapravṛ'□-
 ttam janmamaraṇaparamparayā sansāra<pratanam ut- below l. 5 +5
 sr(jya) {..} śrāvakapratyekabuddhayānena parinirvvā-
 ṇa(m) dānādhimukta evaṇ tāvad abodhisatvā(nāṃ) dā-
 nam samṣāra>nirvāṇasukhāvāptikāraṇam |x|x| jagaddhi-
 tāṅgīkṛtamān[ā→a]sās tu □ labhyaṃ labhamte na cire-
 ṇa dānāt* | yathoktam hi dānaphalam abodhesatvā na
 dānasamakālam niyogād upa

8r

- 1 bhumjate | tad eṣām asamakṣadānaphalatvād apravṛttir
 api dāne sambhavyet* | bodhisatvās tu dānasamakālam
 evārthija□namanaḥparitoṣād abhilaṣitadānaphalasam-
 padā pramodam udvahanto dyaiva dānaphalam upa-
 bhumjate | <ataḥ> sarvadaiva ca dānapri□yā jāyante <| above l. 1
 tad evaṃ yathopavarṇṇitena nyāyenābhyyudayaniḥśre- above l. 1
 yasahetur dānam || sarveṣāṃ kṛpātmanām apy akrpā|
- 2 tmanām ca yatas tato dānakathaiva mūlam |x|x| kīdṛṣ-
 [o→aḥ] <khalu> bodhisatvānām arthinām bhogasamvi- above l. 1 +2
 bhāgair manāṃsi toṣa□yatā(m) prītiviśeṣodayo yata ete
 sarvadaiva dānam ādriyanta iti <| ucyate |x|x| tyāgena below l. 2
 sarvasya śamapraveśaḥ su□kham vi(dha)tte na tathā
 munīnām | dehīti śabdaśrutibhāvanayāḥ sukham yatho-
 deti jinātmajanām |x| arthinām dehīti
- 3 śabdaśrutim eva tāvad bhāvayatām amī māṃ yācanta
 ity avetya muhur muhur bodhisatvānām yat sukham
 utpadyate | tad eva tā□van nirvāṇamukhād api sātīśa-
 yaṃ ki<(m) uta bāhyādhyā(tmika)>vastutyāgād arthija- above l. 1 +3
 nam toṣayatā{ki}m iti <| <kiṃ> punar ādhyātmikam api above l. 3
 above l. 1 +3

vastu tyajatām bodhi□satvānām śārīram api duḥkhaṃ
notpadyate yata evaṃ abhidhīyata ity āha | naiva hi
mahātmanām acetanānām iva cchidyamā

- 4 nānām śārīraduḥkhodayasambhavo yathoktam āryaga-
ganarāmjasamādhau | tad yathāpi nāma syān mahāśāla-
vanam ta||□smin kaścid āgatya sālāṃ cchindyāt ta-
tr[ā→a] teṣām avaśiṣṭānām śālānām naivam bhavaty
eṣa cchinno vāyam acchinnā iti | na teṣām a□nūnayo na
pratigho na kalpo na vikalpo yaivam kṣāntir iyaṃ bo-
dhisatvasya paramā gaganasamā kṣāntipariśuddhir i

- below l. 5 +5 5 ti | uktaṃ ca ratnāvālyāṃ śārīraduḥkhaṃ <naivāsya
duḥkhaṃ> syāt kena mānasam lokaduḥkhaṃ karuṇ[ā→
a]yā tenaivāsya sthitiś ciraṃ iti | yasyā□py aprāptaniḥ-
saṅg[ā→a]<tā>vastha[s→sy]a dehaśtithivirodhiviśaya-
below l. 5 sampātād a<va>syam utpadyate | śārīram duḥkhaṃ tad
api tasya satvārtha□kriyāsv adhikatarapravṛttihetutve-
below l. 5 naivāvatiṣṭhata ity āha || cchitvā śārīram sa dadat sva-
duḥkhair duḥkhaṃ {pa}<pareṣā>n narakā

8v

- 1 dikam hi | paśyan* svasaṃvedanayaiva tasya cchitya-
rtham evāśu karoti vīryam || narakatiryagyoniyamalo-
kādiga□tisaṃkaṭāvaruddheṣv anavaratatīvrataraduḥ-
khopabhidhyamānaśārīr[ā→e]ṣu śārīreṣu svaśārīracche-
daduḥkhāt sahaśraso py adhika□taropacīyamānāśahya-
duḥkh[a→e]ṣ(u) duḥkhiṣu duḥkhaṃ svasaṃ{sa}veda-
nayaiva paśyan bodhisatvaḥ svaśārīracchedanaduḥ-
kham a

- above l. 1 +2 2 py avigaṇayya narakādiduḥkhoṣpa>cchittau satvānām

āśutaraṃ vīryaṃ ārabhate | yathoktasya dānasya pāra-
mitāvibhāgaṃ khyāpayann āha |x|x| deyapratigrāha-
kadātṛśūnyaṃ lokottarā pāramiteti {dānam*} |x|x| dā-
naṃ nirucyate | tatra □ pāraṃ ucyate saṃsārārṇṇava-
sya yat paraṃ tīraṃ niravaśeṣakleśajñeyāvaraṇaṣṭpra-
hāṇaṣṭrūpaṃ buddhatvaṃ pāraṃ itā gatā pāra

above l. 1 +(2)

- 3 miteti | alug uttarapada ity anena lakṣaṇena karmavi-
bhakter aluki rūpaṃ pṛṣodarādityād vā māntatvani-
p[a→ā]tanam prajñam grhītvā vyutpattir dānādayas
tu pāramitā iva yāramitāḥ | pariṇ[a→ā]maṣṭviśeṣaiś ca
pāragamaneṣṭniyogataḥ sthāpiṣṭtaṣṭtvād dānaṃ □
pāramitākhyam pratil[ā→a]bhate | evaṃ śīlādayo pi va-
kṣamāṇā veditavyāḥ <| tac ca itad dānapāramitābhidhā

below l. 5 +3

above l. 1 +3

above l. 3

- 4 naṃ deyapratigrāhakadātṛṇām upalambhavirahe sati
lokottarā pāramitety uktam | bhagavatyām prajñāpāra-
miṣṭtāyām lokād atikrāntatvād anupalambhasya upala-
mbhasya ca vyavahārasṭyṣṭatyasaṃgrhītatvena laukika-
tvān naitad aprāptabodhiṣṭsatvāvasthaiḥ śakyam āsthā-
tum api tu <|{t(u)} ṣṭtaṣṭt trayajātasamgam sā lokikī pāra-
miteti diṣṭam* |x|x| tad eva dānaṃ

above l. 4

below l. 5

- 5 trayopalambhe sati laukikī ṣṭdānaṣṭpāramitety upadiṣṭ[ā
→a]ṣṭm idānīm yathābhīhitabhūmyabhidhānajñānaviśe-
ṣaṣṭsya □ guṇānuvādenātiśayam udbhāvayann āha |ṣṭ|
jinatanayamanaḥpratiṣṭhiteyaṃ jayati sadāśrayalabdha-
kāntiśoṣṭbhā bahalam api tamo vidhūya sarvam iti mu-
ditā śāśino maṇir yathaiva || itiśabdo yathopavarṇṇita

below l. 5

in l. 5

9r

- 1 prakāradarśanārthaḥ | muditeti bhūmer nāmasaṃkīrtta-

- above l. 1 n[ā→a]ṃ | jayatīti vipakṣ[a→ā]~n* parājitya tiṣṭhatīty
arthah | saiṣā jñānasvabhāva□tvāj jinatanayamaṇapra-
above l. 1 +1 tiṣṭhitatvād uccaiḥ sthitā <satī> bahalam api tamo vi-
dhūya sarvaṃ yathovarṇṇitena nyāyena jayati pramudi-
tā □ bhūmiḥ | yathopavarṇṇitam evārthaṃ dṛṣ(t)āntena
spaṣṭayann āha ś[i→a]śino maṇir yathaiveti | madhya-
makāvatāre pramuditābhi
- 2 dhānaḥ prathamamcittotpādaḥ | ॥ uктаḥ prathamacitto-
tpādo bodhisatvasya idāṃnī dvitīyam adhikṛtyāha | □ ॥
svapne pi dauḥśīlyamalaprahīṇaḥ sa śīl[ā→a]sampa-
dguṇasuddhiyogāt* | bhūmyabhidhānajñānaviśeṣasya
sarva[s→sy]aivai□kasvābhā[vā→vyā]t tadavinābhāvi-
śīlapāramitādiguṇotkarṣata{..} eva dvitīyādicittotpāda-
viśeṣam udbhāvaya
- below l. 5 +3 3 ti | tatra kleśānadhivāsanāt pāyā~pa>pravṛtyā ca cetaso
vipratīśārāgnīyopāśamena śītalatvāt* | sukhahe□tutve-
na vā sadbhiḥ sevānīyatvāt* śīlaṃ | tac ca saptaviratila-
kṣaṇ[ā→a]ṃ {..} alobhādveṣasamyagdṛṣṭayas tu trayo
above l. 1 +3 dharmāḥ | tatsa□mutthāpakā{h} <iti> {..} śīlādhikāre da-
śakarmapathā vyākhyāyante śīlasampac chīlaprakarṣaḥ
| guṇānāṃ śuddhiḥ | śīlasa
- 4 mpadā guṇasuddhir iti vighrahaḥ | svaguṇapariśuddhi-
tvāc chīlam eva viśiṣyate | tadyogāt sa bodhisatvaḥ |
sva□pnāvasthāyām api dauḥśīlyamalair nna saṃgrhya-
te | kathaṃ punar asyaivaṃ śīlasampadguṇapariśuddhir
bhavatīty āha | yasmād dvi□tīyāyām bodhisatvabhū-
mau pratiṣṭhito yaṃ bodhisatvaḥ | ॥ saṃsuddha{..}vā-
kkāyamaṇapracāro daśāpi satkarma
- 5 (pa)thāṃś cinoti | ॥ yathoktaṃ dvitīyāyām bodhisatva-

bhūmau tatra bhavaṃto jinaputrā vimalāyāṃ bodhi-
 sa□tvabhūmau sthito bodhisatvaḥ prakṛtyaiva prāṇāti-
 pātāt prativirataḥ | khalu punar bhavati nihatadaṇḍo ni-
 hataśa□stro nihatavairo lajjāvān dayāpannaḥ sarva-
 pr[ati•→āṇi]{{{bhūteṣu hitasukhānukampī amaitra-
 saṃkalpenāpi prāṇi

9v

- 1 viḥinsān na karoti kaḥ punar vādaḥ parasatv[ā→o]ṣu
 satvasaṃjñīnaḥ saṃcintyodāri[•→(kyā)]kāyaviheṭṭhayā
 | adattādānāt prati□virataḥ khalu punar bhavati | sva-
 bhogasamtuṣṭaḥ parabhogānabhilāṣī anukaḥmpakaḥ | above l. 1 +1
 sa paraparigrhītebhyo vastubhyaḥ paraparigr□hītasam-
 jñī steyacittam upasthāpyāntaśas tṛṇaparnṇam api nā-
 dattam ādatte kaḥ punar vādo 'nyebhyo jīvitopakaraṇe |
- 2 bhyaḥ | kāmamithyācārāt prativirataḥ khalu punar bha-
 vati | svadārasantuṣṭaḥ paradārānabhilāṣī sa parapari-
 grhītā!□su strīṣu parabhāryāsu gotradharmadhvajara-
 kṣitāsv abhidhyāṃ notpādayati | kaḥ punar vādo dvī-
 ndriyasamāpatyā vā anaṅgavi□jñāptyā vā | anṛtavaca-
 nāt prativirataḥ khalu punar bhavati | satyavādī kālavā-
 dī bhūtavādī yathāvādī tathākārī
- 3 | so ('ntaśa)ḥ svapnāntaragato pi vinidhāya drṣṭim kṣā-
 ntiṃ ruciṃ mati(ṃ) prekṣāṃ visamvādanābhiprā{{da}}-
 yo nānṛtāṃ <vā>□caṃ niścārayati | ka punār vādaḥ sa- in l. 3
 manvāhṛtya piśunavacanāt prativirataḥ khalu punar
 bh[ā→a]vati | abh[o→e]daviheṭṭhanāpratipa□nnaḥ sa-
 rvasatvānāṃ teṣāṃ na śrutvā amutrākhyātā bhavati |
 amīṣāṃ bhedāya | n[a→ā]mutaḥ śrutvā ihākhyā(tā bha-
 vati te)

- 4 (ṣām) bhedāya sa na sahitān bhinatti na bhinnām anu-
 pradānaṃ karoti | na vyagrārāmo na vyagrarato na vya-
 grakaraṇīyā □ vā asadbhūtān vā | paruṣavacanāt prati-
 virataḥ khalu punar bhavati | sa yeyaṃ vāk (d[a→e]śā
 karkkaśā paruṣā parakaṭukā parābhi□saṃjananī | anva-
 kṣā anvakṣ[ā→a]prāgbhārā grāmyā pāthagjanikī ne-
 lā'karṇṇasukhā kro(dh)opaniścaritā hṛdayaparida
- 5 hanī manyujanānī manaḥsantāpakarī amanāpā amano-
 jñā svasantānaparasantānavināśanī | tathārūpāṃ vācam
 □ prahāya yeyaṃ vāk s[u→ni]khā mṛdvī manojñā pri-
 yakaraṇī hitakaraṇī anelā karṇṇasukhā hṛda{ṃ}yaṃga-
 mā pr[o→e]maṇīyā pau□rī varṇṇavispaṣṭā vi{spaṣṭā}-
 jñeyā | anīśritā bahujaṇeṣṭā bahujanakāntā bahujanapri-
 yā bahujanamanāpā | (v)i

10r

- 1 jñapraśastā sarvasatvahasukhāvahā | samāhitā ma-
 naüllāpa(n)akarī | manaḥprahlādanakarī svasantāna-
 parasantānaprahlā□danakarī | rāgadveṣamohasarva-
 kleśapraśamanakarī | tathārūpāṃ vācam niścārayati | sa
 sambhinnapralāt prativirataḥ khalu □ punar bhavati |
 suparihāryavacanaḥ | kālavādī bhūtavādī arthavādī dha-
 rmavādī bhūtavādī (arthavādī nyāyavādī vina)
- 2 yavādī sannidhānavamti vācam bhāṣate kālena sāvadā-
 nāṃ sa cāntaśa itihāsapūrvakam api vacanam parihara-
 ti □ kaḥ punar vādo vāgvikṣepeṇa anabhidhyāluḥ kha-
 lu punar bhavati sa parakīyeṣu bhogeṣu paravittopaka-
 raṇeṣu | pa□raparigrhīteṣu sprhām api notpādayati |
 ki(ṃ) punar yat pareṣāṃ | tan mama syād iti | na prā-
 rthayate na praṇida

- 3 •āti na lobhacittam u(tp)ādayati | avyāpan(n)acittaḥ
 khalu punar bhavati sarvasatveṣu maitracitto hitacitto
 da□yācittaḥ sukhacittaḥ svigdhacittaḥ sarvajagadanu-
 grahacittaḥ sarvasatvahitānukampācittaḥ | sa yān[i→ī]-
 <māni> krodhohanā□hakhilama<la>vyāpādaparidāha-
 sundhukṣitapratighādyāni tāni prahāya yāḥnīmāni hi-
 topasaṃhi(tā•i mai) below l. 5 +3
below l. 5 +3
- 4 tropasaṃhitāni | sarvasatvahitasukhāya vitarkitāny upa-
 citāni teṣāṃ anuvitarkayitā bhavati | samyagdrṣṭi□ḥ
 khalu punar bhavati | samyakpatham upagataḥ kautuka-
 maṅgalanānāprakāra kuśīladrṣṭivigataḥ ṛjudrṣṭir aśaṭho
 'mā□yāvī buddhadharmasaṃghaniyatāśaya ityādi | ta-
 tra kāyenādyāṃs trīn⁰ kuśalāṃ karmapathāṃ niṣpāda-
 yati | vācā ma
- 5 dhyāṃś caturaḥ | manasā trīny antān iti | evaṃ daśāpi
 kuśalāṃ karmapathāṃś cinoti | kiṃ punaḥ prathamacit-
 totpā□diko bodhisatva etāṃ karmapathān na cinoti |
 asāv api cinoti | kiṃ tu panthāna ete kuśalā daśā(p)i
 tasyādhi□kaṃ śuddhatarā bhavanti ॥ na tathā pratha-
 cittotpādikasya bodhisatvasya | śāntyā ca <kāntyā ca> below l. 5 +5
 sa tair vibhāti sadā viśuddha

10v

- 1 śar[ā→a]dīva candraḥ ॥ śānti<r i>ndriyasamyamah | above l. 1
 kāntir bhāsvaccharīratā | itthaṃpariśuddhaśīlo pi | sa hi
 svabhāvaṃ □ yadi śīlaśuddheḥ paśyed ataḥ syāt sa na
 śuddhaśīlaḥ | yathoktam āryaratnakūṭasūtre | iha kā-
 śyapa ekatyo bhikṣuḥ śīlavā□n bhavati <prāti>mokṣasa-
 mvarasaṃvṛttaḥ | ācāragocarasaṃpannaḥ | aṇumātreṣv
 avadyeṣu bhayadarśī samādāya śikṣate śi above l. 1 +1

2 kṣāpadeṣu pariśuddhakāyavānmanaskarmasamanvāga-
to bhavati pariśuddhājīvaḥ {sa ca bhavaḥ} sa ca bhava-
ty ātmavādī □ | ayam kāśyapa prathamo duḥśīlaḥ śīla-
vatpratirūpakah | yāvat punar aparaṁ kāśyapa ihaikatyo
bhikṣur dvādaśadhutaḡaṁ □ samādāya varttate | upa-
lambhadṛṣṭikaś ca bhavaty ahaṁkāramamakārāvasthi-
taḥ | ayam kāśyapa caturtho duḥśīlaḥ śīlavatpra

above l. 1 2+

below l. 5 +3 3 tirūpaka iti | ato bhavaty eṣa sadaiva s[ā→a]{{.}}-
<mya>k traye pi hīnadvayadhīpracāraḥ | yebhyaḥ sa-
tvebhyo viraṭim karoti yaś ca karoti yāṁ ca karoti |
traye pi tasmin bhāvābhāvādidvayabuddhivigato bha-
vati | evaṁ tāvad bodhisatvānāṁ śīlasampadyogam
udbhāvyā sāmānyena tadanyeṣāṁ api śīlasampado dā-
nādibhyo py atimahatvaṁ sarvagu

4 ṇasampadāṁ cāspadabhūtatvam ataḥ paraṁ pratipāda-
yann āha | dānena bhogāḥ kugatāv ayi syuḥ śīlakra-
maṁpraskhalitasya jantoḥ | ya evaṁ hi dānāc chīlava-
to sya sato dānapater devamanuṣyeṣu viśiṣṭeṣu bhoga-
sampaduṁdayas tata evāsyā śīlacaraṇaskhalitād apāya-
gatipatitasya pratyekanarakagavāśvagajavānaranāgādi-
pre

below l. 5 5 tamaharddhikādiśūpapannasya syād eva vicitrabhoga-
sampadāṁ samudayaḥ | tataś <|> ca salābhamaulāyapari-
kṣaṁyāc ca na tasya bhogāḥ punar udbhaveyuh | yo
hi svalpatarabījavāpāt samāsāditavipulaphalodayaḥ sa
phalāya bhūyo pi tato bahutarakaṁ bījam āvapati ta-
sya yathākālam uyacīyamānāvicchinnakramo mahāpha-
lopa

11r

- 1 cayah sambhāvyate | yas tu prāktanīm api bījamātrām
 jaḍatayā kṛtaghnacarita upabhuṃkte tasya saha lābhe-
 na maulaḥsyāpy āyasya □ parikṣayāt kuto bhāvī pha- above l. 1
 lasampadām upacayah | evaṃ śīlavirahād asthāne bho-
 gān upabhuṃjānasyātidhandhatayā ḥ apū□rvvabhogā-
 kṣepavirahāt* | prāgākṣiptaniḥśeṣopabhogāc ca na sam-
 bhāvyeta bhūyo <(bho)>gānām udayah | na ca (keva)lam above l. 1 +1
- 2 bhogodayaniṣpattir asyātidurlabhā | śīlakramarahitasyā-
 pāyagatasyoṭthitir api atidurlabheti pra□tipādayann āha
 | svabhantravṛttiḥ samasaṃsthitaś ca bibhartti nātmā-
 nam ayaṃ tadā cet* ḥ pr[ā→a]pātayātaḥ paratantravṛ-
 tti□s tataḥ samutthāsyati kena bhūyah | icchayā 'pa-
 rādhīnavṛttir ayaṃ devamanuṣyādigatisaṃsthito mu-
 ktagr[ā→a]
- 3 ha iva samadeśasaṃsthitaḥ | śūro nātmānaṃ cet tadā-
 nīm <(dhā)>rayati | ayaṃ apāyayātaḥ śūra iva baddhvā below l. 5 +3
 'timahā! giridarīprakṣiptaḥ | kena nāma bhūyah samut-
 thāsyatīty apāyenaivā <vā>sikatvam evāsyā niyatam below l. 5 +3
 āpadyate | ata evoktaṃ □ atha cen manuṣyeṣūpapatsya-
 te dvau vipākāv abhinirvarttayātī | yataś ca dauḥśīl-
 yam evam atibahudoṣa
- 4 samudāyāspadabhūtaṃ | ato jino dānakathāṃ vidhāya
 śīlānvayā eva kathāś cakāra | ata eva dānakathākāla□-
 samanantaraṃ vijitasakalapāpadharmā jinor dānādigu-
 ṇāvipraṇāśārthaṃ śīlakathā [-e→e]va cakāra | yasmāc
 chīlakṣitā□v eva guṇābhivṛddhā bhavanty avicchinna-
 phalopabhogaḥ | sarvaguṇapraṭiṣṭhābhūtatvāc chīlam
 eva kṣitīḥ | tasyā'

- 5 n dānādayo guṇā'bhivṛddhā uttarottarāvicchinna-
 mahetuphalaparamparayopacīyamānaphala<{ca}>pra-
 cayā□ś cirakālam upabhoktum śakyā nānyatheti | tad
 anena nyāyena | pr̥thaḥgjanānām atha ghoṣajānām
 pratyekabodhau niya□tātmanām ca <jinātmajānām ca>
 paran na śīlān niḥśreyasāyābhyudayaā cāsti [ḥ→]ḥ
 yathoktam eṣām daśānām akuśalānām karma

11v

- 1 pathānām samādānahetor adhimātratvāt* | nirayahetur
 madhyatvāt tiryagyonihetur mṛduttvād yamalokahetuḥ |
 ta□tra prāṇātipāto nirayam upanayati | tiryagyonim
 upanayati yamalokam upanayati | atha cen manuṣyeṣū-
 papa□dyate | dvau vipākāv abhinirvarttayati | alpāyuṣ-
 kaḥātām ca bahuglānyatām ca <|> adattādānam nira-
 yam upanayati | yā
- 2 vat tat parīttabhogatām ca sādharmaṇabhogatām (c)a |
 kāmamithyācāro nirayam upanayati | yāvad anājāne-
 ya□tām ca <sata>sapatnadāratām ca | mṛṣāvādo nira-
 yam upanayati yāvad abhyākhyānabahutā parair viśam-
 vādanatā ca | paśūnyam {ta} nirayam upanayati yā-
 vad bhinnaparivāratām ca hīnaparivāratām ca | pāru-
 ṣyam nirayam upanayati yāva
- 3 d anāpaśravaṇatām ca kalahabahulamtā ca | sambhin-
 napralāpo nirayam upanayati | yāvad anādeyavacanā-
 tām ca | □ aniścitavacanatām ca | abhidhyā nirayam
 upanayati | yāvad atuḥṣṭitām [ca | me→ca ma]heccha-
 tām ca vyāpādo nirayam upana□yati yāvad ahitaiṣitām
 ca parotpīḍanatām ca | mithyādṛṣṭir nirayam upanayati |
 tiryagyonim upanayati

- 4 | yamalokam upanayati | atha cen manuṣyeṣūpapadyate |
 dvau viyākāv abhinivarttayati | kudṛṣṭipatitaś ca | □ śa-
 ṭhaś ca> māyāvī | evaṃ khalu mahato 'parimāṇasya below I. 5 +4
 duḥkhaskandhasyeme daśakuśalāḥ karmapathāḥ sam-
 udāgamāya vartta□nte | daśānām punaḥ kuśalānām
 <karmapathānām> samādānahetor mannaṣyopapattim below I. 5 +4
 ādim kṛtvā yāvad bhavāgram ity upapa'
- 5 tyāyatanāni prajñāyante | tata uttaram eta eva daśaku-
 śalāḥ karmapathāḥ prajñākāreṇa paribhāvyaṃmānāḥ □
 prādeśikacittatayā traidhātukotrastamānasatayā mahā-
 karuṇāvikalatayā parataḥ śravānugamena ghoṣānuga□-
 mena ca śrāvakayānam samvarttayanti | tata uttarakā-
 lam pariśodhitā aparapraṇeyatayā svayambhūtvānukūla

12r

- 1 tayā svayaṃsambodhanatayā | paṣṣato 'parimārggaṇa-
 tayā mahākāruṇopāyavikalatayā gambhīr[ā→e]daṃ-
 {ḥ}pratyayā□nubodhena ca pratyekabuddhayānam sa-
 mvarttayanti | tata uttari pariśodhita vipulāpramāṇacit-
 tatayā mahākaruṇā□petatayā upāyakauśalyasaṃgrhīta-
 tayā sunibaddhamahāpraṇidhānatayā sarvasatvāpari-
 tyāgitayā bu
- 2 ddhaprajñānavipulādhyālambanatayā sarvabodhisatva-
 bhūmipariśuddhipāramitāpariśurddhicaryāvipulā□tvā-
 ya samvarttaṃta iti | vistaraḥ | tad anena nyāyena etāṃ
 daśa kuśalāṃ karmapathāṃ parityajyā pṛgjanaśrāvaka-
 pratye□kābuddhabodhisatvānām yathāsambhavam a-
 bhyudayasya sām̃<sā>rikasukhasyāduḥkhāsukhasva- above I. 1 +2
 bhāvasya niḥśreyasa

below l. 5 +3

3 sya ca mokṣalakṣaṇasyānyaḥ prāptyupāyo nāstīti spa-
 ṣṭam ādarśitam bhavati | yas tv ayam dvitīyacittotpā-
 di□ko bodhisatvaḥ sa eṣaḥ || yathā samudraḥ kuṇape-
 na sārddham yathā ca lakṣmīḥ saha kālakarṇṇyā | tathā-
 dhiśīle dhi□kṛto mahātmā na vāsam anvicchati ~ta>d-
 vipattyā||h|| | kālakarṇṇī alakṣmyāḥ paryāyaḥ | yathok-
 tasya śīlasya pā

4 ramitāvibhāgam āha || yām yaṁś ca yebhyo viratiṁ
 karoti trayopalambhe sati vai niruktaṁ | laukiky a□daḥ
 pāramiteti śīlam etac chīlam trayopalambhe sati laukikī
 pāramitety uktaṁ || lokottarā tatta trayasaṁ□gaśūn-
 yaṁ yathoktaṁtrayānupalambhe sati | tad evaṁ śīlam
 lokottarā pāramitety uktaṁ yathopavarṇṇitabhūmi

below l. 5 +5

below l. 5

5 guṇānuvā×de|||na śīlapāramitādhikāra parisamāpaya-
 ||n.~||nn āha || iyam api vimalā m[ā→a]lavyape□tā
 śaradi niśākaracandrikā ya{ta}thaiva | apaharati jane
 manonidāghaṁ jinatanayendūbhavā'bhavā <bhava>śrīḥ
 || vimale□ti daśaku<śa>lakarmapathavaimalyāt* | arthā-
 nujātā{m} sa{m}jñāṁ dvitīyāyā bodhisatvabhūmeḥ |
 yathā malavyape

12v

above l. 1

1 tā śaradi niśākarajyotsnā apaharati janasya nidāgham
 evaṁ iyam api vimalā jinatanayenduprabhavā dauḥśī-
 lyajani□tamaṇaparidāham a<pa>harati | sā ceyam
 abhavā sansārāparyāpannatvād api ca bhavaśrīḥ sarva-
 guṇasampadāṁ tadanvayatvāc caturdvīpaiśva□ryasam-
 paddhetutvāc ceti || madhyamakāvatāre vimalākhyo
 dvitīyaś cittotpādaḥ || idāṁnī tṛtīyaṁ cittotpā

- 2 dam adhikṛtyāha ॥ॐ॥ prabhākarī bhūmir iyaṃ tṛtīyā niḥ-
 śeṣabodhyendhanadāhino gneḥ | prabhodayāt prabhā-
 karī<ti> tṛ|□tīyāyā bodhisatvebhūmer nāma kasmāt pu-
 nar iyaṃ prabhākarīty anvarthatām pratipādayati | aśe-
 ṣajñeye[ndhe→ndha]nadāhino jñānāgneḥ | □ śāntātma-
 kasyāsyām prabhodayād iyaṃ bhūmiḥ | prabhākarīty
 ākhyāyate | tasya tṛtī|}}×|}}yacittotpādikasya tāmra i above l. 1 +2
- 3 vāvabhāso raver ivāsyām sugatātmajasya | yathaiva hi
 raves tāmṛāvabhāsodayāt* prāgavasthāyām upajāyate |
 evaṃ bo□dhisatvasya jñānāvabhāso 'syām utpadyate |
 tasya cettham|}}jñānāvabhāsalābhino bodhisatvasya
 kṣāntipāramitāyā [a→ā]dhikyam udbhāva□yann āha ||
 asthānakopī yadi tasya kaścīt kṣureṇa mānsaṃ palaśo
 pi dehāt* | cchindyāt sahāsthnāticiraṃ tadāpi kṣamādhi
- 4 kaṃ cchettari jāyate sya | paracittānurakṣitvād bodhisat-
 vas tathāvidhajñānasadbhāvāc ca naiva tathājātīy[am
 →ām] kāyavādmanaḥ□pravṛttim āmukhīkaroti | yathā
 pareṣām traikālyānarthamśakitām āghātavastutām vra-
 jed ity ato viśeṣyate | asthānako|□pī yadi tasya kaścīt iti
 | ta{d ya}dy evaṃvidho pi <bodhisatvasya> satvas tasya below l. 5 +4
 sahāsthnā mānsaṃ viśramya ciśraśya pal|I}}aśaḥ sucira-
 taraṃ cchindyā
- 5 t tathāvidhe pi cchettari na kevalaṃ bodhisatvasya na
 vyāroṣacittatā bhavaty adhikatarāṃ kṣamaivopajāyate |
 tatpāpakarma□pratyayaṃ narakādiduḥkham adhyālam-
 bamānasya api ca ॥ॐ॥ saṃbodhisatv[ā→a]sya nirātma-
 drṣṭeś chidyeta kiṃ kena kadā katham vā dha□rmāś ca
 tena pratibimbakalpā drṣṭāḥ yatas tena titikṣate sau ॥
 na kevalaṃ tatpāpakarmapratyayaṃ narakādiduḥkha

13r

- 1 m adhyālambyātīt[ā→a]rām titikṣate | dharmāś ca tena
yataḥ pratibimbakalpā dṛṣṭāḥ | ato py ātmātmīyasam-
jñāvigamāt su□tarām titikṣata iti caśabdaḥ kṣamākāra-
ṇasamuccayārthaḥ | na kevalam bodhisatvānām titikṣā
samutthito dharmas tadanyeṣā'□m apy ayam sakalagu-
ṇagaṇārakṣāhetur apīti vyāroṣād asūyāvato nivarttayi-
tum yuktim āha ¶m āḥha ¶kṛte |
- 2 pakāre yadi tasya khed[o •(i)→aḥ pra]varttate kim
kṛtam asya khedāt | vyarthas tataḥ kheda ihāsyā nūnam
in l. 2 lokaḥ paraś cāpi bhavēd viruddhaḥ | yadi tāvad
ayam vyāroṣāvakāśadāyī kṛtāpakārāya parasmai kru-
dhyati | tadāpakṛtasyānicāryatvāt tadālamba□naḥ khe-
dodayo niḥprayojana eva bhavitavyasya bhūtatvāt | na
kevalam tadānīm asya khedodayo niḥprayojana
- 3 ḥ paralokaś ca virudhyate | sati pratighodaye anīṣṭavi-
pākākṣepāt* | yasyāpi svayamkṛtaduścaritaphalavi□pā-
below l. 5 +3 kāvaśeṣam upam̐bhujānasya m[ā→o] <hān aparo> m[a
→ām] pakarotīti kalpayato 'pakāriṇi kheda upajāyate |
pratyapakāreṇa ca yāsyā□pakāravijigīṣā tām api niva-
rttayann āha ¶ purākṛtasyākuśalasya karmaṇaḥ pha-
lam yad eva (kṣa)yakṛdvivakṣitam
- 4 | parāpakāreṇa ruṣā ca bījatām tad eva duḥkhāya ka-
tham hi nīyate ¶ yad apīdam niśitaśastradhārāpātena
tasyā□timahad dehakṣativaiśasam arātibhir upasamhri-
yate | tad api purākṛtaprāṇātipātā{dikarmaṇātipātā}di-
below l. 5 +4 karma□ṇam narakatiryagyoniyamalokādyanubhūtā<ti>-
tīvravipākaphalānām avaśīṣyamāṇanīṣyandaphalakle-
śā(nā)

- 5 m aśeṣāniṣṭaphalanivṛtтиhetuś caramaḥ phalodayaḥ | sa
 katham jaṭharaḥgataroḥgāpagamakāraṇam iva paścima- below l. 5 +5
 bhairavaśajyāpānaṃ punar api vikriyayā 'tikrāntāniṣṭa-
 phalād apy adhikataropaghātakāriṇi phalodaye hetutām
 upanīṣyeta vyāroṣāpakārābhyām ity ato yuktam aḥta- below l. 5 +5
 sya rogāpagamahetau niśitaśastrakarmakāriṇi vaidya
 ivā

13v

- 1 pātaduḥkhodayanibandhane sutarā titikṣitum | na keva-
 lam yathopavarṇṇitena nyāyenāniṣṭavipulavipākākṣe-
 pahetur {asau} asūyā ciropāttapuṇyaviśe(ṣ)āparikṣaya-
 hetur apīti pratipādayann āha ॥ śumbha hi dānād a-
 tha śīlataś ca hantya akṣamā kalpaśatair upāttam | ya-
 smāt kṣaṇenāpi jinātmajeṣu nāto kṣamāyāḥ param asti
 pā
- 2 paṃ ॥ pudgalaviśeṣāvasāyavirahād a{ya}ḥvaḥsāye pi above l. 1
 kleśābhyāsaparāyattavṛttitayā yady ayam utpāditabo-
 dhicitteṣu kṣaṇam api sadbhūtāsadbhūtadoṣādhyāropa-
 taḥ kuryāt pratighātāśayam iyatāpi kalpaśatopacitam
 puṇyaḥpracayaṃ puropadiṣṭadānaśīlapāramitābhyāsa-
 param apy upahanyān mahābodhisattvo ॥peḥpi kim
 utābodhi
- 3 satv[e→o] bodhisattveḥsv iti | nātra vipākasya maryā- below l. 5 +3
 dā śakyā niyaṃtum ॥ palasaṃkhy[a→e]ḥyā [y[a→e] above l. 1 3+
 →i]va mahāsamudrajalaparimāṇasy[ā→a] tad evaḥm
 akṣamāyā utkrīṣṭam pāpam aniṣṭavipākākṣ[ā→e]pakam
 śubhopaghātakam ca nāparam asti | uktam hi bhagavatā
 pratigha pratigha ॥ iti | ॥mañjuśrī kalpaśatasahasra- below l. 5 +3
 saṃcitam pāpamḥ api c[ā→e]yam akṣamā parāyakārā-

samarthānām | ātmānam [ā→e]vopaghnatī | śaktānāñ
cāghṛṇānām ātmānam |

- 4 parāṃś ca nighnaty udaya eva ॥ karoti vairūpyam
asādhutā nayan nayānayajñānavicāraṇām haret ॥ □
uttarakālam tu nikāyasabhāgatyāgāt prapātaye durga-
tim āśu cākṣamā ॥ ya[d a→dy a]kṣamāyā ete doṣāḥ |
tadviro□dhinyās titikṣāyās tu ke guṇā ity āha ॥ kuryāt
kṣamān tūktavirodhino guṇān* | prāsādikah sā
- 5 dhujanapriyaś ca | nayānayajñānavicakṣaṇaś ca | atah
param devamanuṣyajanma titikṣayā syād aśubhakṣayaś
caḥ ॥ □ akṣamāyā <ye> doṣā uktāḥ | tadvirodhīnyās titi-
kṣāyā ete guṇā veditavyāḥ ॥ tad evaṃ roṣakṣamā-
doṣaguṇā□n avetya pṛthagjanenātha jinātmajena ॥ hi-
tvākṣamām āśu niṣevanīyā kṣāntiḥ sadaivāryajanapra-
śastā ॥

below l. 5

14r

- 1 ॥ roṣaś ca kṣamā ca roṣakṣame doṣāś ca guṇāś ca do-
ṣaguṇāḥ | roṣakṣamayo{..}r doṣaguṇā iti vigrahaḥ |
ro□śadoṣān yathoktān avetya kṣamāgu<ṇam>ś ca vipa-
ryayeṇa buddhā akṣamām parityajyā kṣamaiva sarva-
kālan niṣevanīyā | idā□nīm pāramitāvibhāgaṃ kṣamā-
yā darśayann āha ॥ trayopalambhe sati laukikīyaṃ
saṃbuddhabodhau pariṇāmi
- 2 tāpi || yā ca titikṣā yaś ca titikṣate | yeṣu ca satveṣu titi-
kṣate etasya trayasyopalambhe sa{m}tīyaṃ kṣāntir bu-
ddhatva□pariṇāmitāpi laukikī kṣāntipāramite{}}ty uc-
yate || lokottarāpāramiteti buddhā uṣanti tām eva vino-
pa□lambhaṃ || yathā ca kṣāntipāramitā viśuddhā bha-

above l. 1

vaty asyām bhūmau bodhisatvasyaivaṃ ॥॥ dhyānānya-
bhijñā bhuvi

- 3 buddhasūno rāgasya doṣasya parikṣayaś ca | asyām
bhavaty eṣa ca kāmarāgaṃ lokasya haṃtuṃ satataṃ
samarthaḥ ॥॥ dhyā□nānīti dhyānaśabda upalakṣaṇā-
rthaḥ samāpatya pramāṇāny api grāhayati yathoktaṃ
tṛtīyāyām bodhisatvabhūmau | so □ syām prabhāka-
ryām bodhisatvabhūmau sthito bodhisatvo viviktā kā-
mair viviktaṃ pāpakair akuśalaur dhamaiḥ sa
- 4 vitarkaṃ savicāraṃ vivekaṃ prītisukhaṃ prathamam
dhyānam samāpadya viharati | savitarkavicārāṇam vyu-
paśa'□mād adhyātmasaṃprasādāc cetasa ekotī bhāvād
avitarkaṃ avicāraṃ samādhijam prītisukhaṃ dvitīyam
dhyānam upasampadya vi□harati | sa prīter viṣrati | sa
prīter viṣrāgād upekṣako viharati | smṛtimān saṃprajā-
nam sukhaṃ ca kāyena prati
- 5 saṃvedayate | yat tad āryā ācakṣate | upekṣakaḥ smṛti-
mān sukhavihārīti | niḥprītikaṃ tṛtīyam dhyāna□m
upasampadya viharatīti | sa sukhasya ca prahāṇād duḥ-
khasya ca prahāṇāt pūrvam eva saumanasṛdormanasṛ-
y(o)r astaṃgamā□d aduḥkhāsukhapekṣāsmṛtipariśu-
ddham caturtha dhyānam upasampadya viharatīti ca-
tvāry etāni dhyānāni cata

14v

- 1 sra ārūpyasamāpattayaḥ sa sarvāśo rūpasamjñānām sa-
matikramāt* pratighasaṃjñānām astaṃgamān nā<nā>-
tvasamjñānām amanasi□kārād anantam ākāśam ity
ākāśānantyāyatanam upasampadya viharati | sa sarvaśa

above l. 1

ākāśānantyāyatanasamatikrāmād ananta□vijñānam iti |
vijñānā[··→nanta]yatanam upasampadya viharati sa
[··→sa]rvaśo vijñānānantyāyatanasamatikramān nā

- 2 sti kiṃcid ity ākiṃcintyāyatanam upasampadya viharati | sa sarvaśa ākiṃcintyāyatanasamatikrāmān naivasamjñānāsamjñā□yatanam upasampadya viharatīti | etās catasra ārūpyasamāpattayaś catvāry apramāṇāni | tad yathā maitrīśahagatena ci□ttena vipulena mahadgate-nādva<ya>niḥśritenāpramāṇenā {vaipramāṇenā} vaireṇāsapatnenānāvaraṇenāvyāv[ā→a]dhye

above l. 1 +2

- 3 na sarvatrānugatena cittena dharmadhātuparamēṇākāśadhātuparyavasāne{na} sarvāvantam lokam spharītvopasampadya viharā□ti | evaṃ karuṇāsahagatena muditāsahagatena upekṣāsahagatena cittena{vi}<vipulēti> pūrvavat* | paṃcābhijñāḥ | tad yathā so ane□ka-vidham ṛddhividhiṃ pratyānubhavati | pṛthivīm api kampaṃyati | eko bhūtvā bahudhā bhavati | bahudhā bhūtvā eko bha |

below l. 5 +3

- 4 vati āvirbhāvatirobhāvam api pratyānubhavati | tiraḥ kudyam tiraḥ prākāram asajja<n*> gacchati | tad yathāpi □ nāmākāśe | {ākāśe} pi paryamkena krāmati tad yathāpi nāma pakṣīśakuniḥ {ḥ} pṛthivyām unmajjananimajjanam karo□ti | tad yathāpi nāmodake {udake} py amajjan* gacchati | tad yathāpi nāma pṛthivyā dhūmayaty api prajvalaty api

below l. 5 +4

- 5 tad yathāpām nāma mātān agniskandhaḥ | udakam api kāyāt pramūcati | tad yathāpi nā<ma> mahāmeghaḥ | yena vārī□ṇa trisāhasramahāsāhasryām ādīptāyām nirvāpayati imāv api candrasūryāv evaṃ mahānubhāvāḥv

in l. 5

evaṃ mahānubhā□vā}v evaṃ maheśākhyau pāṇinā pa-
rāmṛṣati parimārjjayati | yāvad brahmalokam api kāye-
na vaśaṃ varttaya |

15r

- 1 tīty eṣā ca ṛdhyabhijñā | sa divyena śrotradhātunā viśu-
ddhenātikrāntamānuṣyakeṇobha{vā}~<n*>y[a→ā] śab- above l. 1 +1
dām śṛṇoti | divyām mā□nuṣyakām {saukhyām} sū-
kṣmyān audārikāṃś ca | ye vā dūre ye vāntike | antato
daṃśamaśakakīṭupakṣiṇām api śabdām śṛṇoti | e□ṣā
divyaśrotrābhijñā | parasatvānām parapudgalānām ceta-
saiva cittam sparitvā yathābhūtam prajānāti | sarāgaci-
ttam sa |
- 2 rāgaṃ cittam iti | yathābhūtam jānāti | vītarāgaṃ cittam
iti yathābhūtam prajānāti | evaṃ sadoṣaṃ vigatadoṣaṃ |
samo□haṃ vigatamohaṃ | sakleśaṃ niḥkleśaṃ parī-
ttaṃ vipulaṃ mahadgatam apramāṇaṃ | saṃkṣiptaṃ
~<vikṣiptaṃ> samāhitaṃ <asamāhitaṃ> vimuktam avi- above l. 1 2+
muktaṃ | sā {mama}□{manam} gaṇam anamaṇaṃ above l. 1 +2
audārikaṃ cittam iti yathābhūtam prajānāti | anaudāri-
kaṃ cittam anaudārikaṃ cittam iti
- 3 yathābhūtam prajānāti | iti hi parasatvānām parapudga-
lānām caitasaivaṃ cittam prajānāty eṣā paracittābhijñā
| so □nekaavidhaṃ pūrvvanivāsam anusmarati | ekām
api jātim anusmarati | dve tisraś catasraḥ paṃva daśa
viṃsat triśac catvāriṃśa□t paṃcāśaj jātiśatam api
jātiśahasram api | anekāny api jātiśatāni anekāny api
jātiśahasrāṇi a
- 4 nekāny api jātiśatasahasrāṇi | anekāny api jātikōṭīniyu-

above l. 1 4+

taśatasahaśrāṇy anusmarati | samvartta□kalpam api |
 ~vivarttakalpam api> samvarttavivarttam api | anekāny
 api samvarttavivarttakalpāny anusmarati | kalpaśatam
 api kalpasahasram a□pi kalpasahasram api | kalpaśata-
 sahasram api | kalpakoṭīśahasram api | yāvad anekāny
 api kalpakoṭīni |

- 5 yutaśatasahasrāṇy anusmarati | amuko ham āsam evaṃ-
 nāmā evaṃgotra evaṃjātyaḥ | evaṃvarṇṇa evaṃprā-
 gbhāraḥ □ | evaṃāyuhpramāṇa evaṃcirasthitika evaṃ-
 sukhaduḥkhaḥpratisaṃvedī | so haṃ tataś cyuto 'mutro-
 papannaḥ | tataś cyū□ta ihopanna iti | sākāraṃ sanimi-
 ttaṃ soddeśam anekavidhaṃ pūrvanivāsam anusmarati
 | iyaṃ pūrvanivāsā

15v

- 1 nusmṛtyabhijñā | sa divyena cakṣuṣā viśuddhenātikrā-
 ntamānuṣyakeṇa satvān paśyati | cyavamānān utpadya-
 mānām suvarṇṇām durva□rṇṇām sugatām durgatām
 hīnām pranītām yathākarmopa[gāsam → gām sa]tvām
 yathābhūtaṃ prajānāti | ime bhavantaḥ satvā kāyadu-
 ścaritena samanvāga□tāḥ | vāgduścaritena samanvāga-
 tāḥ | manoduścaritena samanvāgatāḥ | āryāḥ mṇām apa-
 vādakā mithyādrṣṭayo mi
- 2 thyādrṣṭikarmasamādānahetos taddhetos tatpratyaḥ
 ca kāyasya ca bhedāt param maraṇād apāyadurgativini-
 pāta narake□ṣūpapadyante | ime punar bhavantaḥ sa-
 tvāḥ kāya<sucaritena> samanvāgatā yāvad āryāṇām
 anapavādakāḥ samyagdrṣṭayaḥ samyagdrṣṭikarma-
 sa□mādānahetos tatpratyaḥ kāyasya ca bhedāt pa-
 raṃ maraṇāt sugatau svargaloke deṣūpapadyanta iti |

above l. 1 2+

divyena cakṣuṣā ।

3 viśuddhenātikrāntamānuṣyakeṇa sākāraṃ { sākāraṃ }
soddeśaṃ saṃnidānaṃ sarvasatvān yaśyati । cyavamā-
nān upapadyamā□nām suvarṇṇām durvarṇṇām yāvad
yathākarmopagāṃ satvām yathābhūtaṃ prajānāti । sa
imāni dhyānāni samādhīm samāpattīś ca samā□pa-
dyate ca vyuttiṣṭhate ca । na ca teṣāṃ vaśenopapadyate ।
anyatra yatra bodhyaṅgapāripūrim paśyati । tatra sa
cintya

4 praṇidhānavaśenopapadyate । tat kasya hetos tathā hi
tasya bodhisatvasya upāyakaūśalābhinirhṛtā citta□sa-
ntatir iti । evam asyām bhūmau bodhisatvasya dhyānāny
abhiññāś cotpadyamte {kā} <ka>thaṃ rāgadveṣayoḥ below l. 5 +4
parikṣayaḥ । caśa□bdo anuktasamuccayārthaḥ । moha-
parikṣayaś cāśya bhavati । katham etad api yathāsūtraṃ
yathoktaṃ sarvadharmāṇā

5 m asaṃkrāntitāṃ cāvināśītāṃ ca pratītyapratyayatayā
vyavalokayati । tasya bhūyasyā mātrayā sarvāṇi kā□-
mabandhanāny atra na bhavanti dveṣabandhanāni ।
sarvāṇi rūpabandhanāni । sarvāny avidyābandhanāny
atra na bhavanti । drṣṭikṛ□tabandhanāni ca asya pū-
rvvam eva prahīṇāni bhavanti । tasyāsyām prabhāka-
ryām bodhisatvabhūmau sthitasya bodhi

16r

1 satv[ā→a]syānekāni kalpaśatāni । anekāni kalpasaha-
sraṇi । anekāni kalpaśatasahasrāṇi । anekāni ka□lpani-
yutaśatasahasrāṇi । anekāḥ kalpakotya[ā→a] yāvad ane-
kāni kalpakotīniyutaśatasahasrāṇi anupacayaṃ □ mi-

thyārāgaprahāṇaṃ gacchati | anupacayaṃ mithyādveṣa-
prahāṇaṃ } anupacayaṃ mithyāmohaprahāṇaṃ ga-
cchaty e

- 2 vam asya rāgadveṣamohaprahāṇāparikṣayo bhavati |
kathaṃ kāmarāgaṃ lokasya haṃtu satataṃ samarthaḥ |
yathoktaṃ □| tatra bhavanto jinaputrā bodhisatvasya
prabhākārī nāma tṛtīyā bodhisatvabhūmir yayā sa ni-
rddiśyate pasyāṃ pratiṣṭhi□to bodhisatvo bhūyastve-
nendro bhavati devarājas tridaśādhipatiḥ | kṛti prabhuḥ
satvānāṃ kāmarāgaviniva
- 3 rttanoyāyopasaṃ[·ā→hā]rāya kuśalaḥ satvāṃ kāma-
paṃkāḍ abhyuddhartum iti | evaṃ eṣa kāmarāgaṃ lo-
kasya hantaṃ sama□rtho bhavati jinaputrar iti | evaṃ
apaṃ bodhisatvaḥ tṛtīyāyāṃ bodhisatvabhūmau kṣānti-
pāramitāpariśuddhiṃ dhyā□nāpramāṇaḥ {samādha}sa-
māpatyabhijñāṃ rāgādiparikṣayaṃ ca niyogataḥ <pratila-
bhata> iti | idānīm kṣāntipārami
- 4 tāvasānasya pāramitātrayasyāśrayaviśeṣasambhārasvā-
bhāvyaphalapariniṣpattivavasthāṃ dyotayann ā□ha
| dānādayo mī grhiṇāṃ trayo pi prāyaḥ prasastā suga-
tena dharmmāḥ sambhāra eva ṣo { }pi ca puṇyanāmā
□ sambuddharūpātmakakāyahetuḥ | yady api bodhi-
satvā eva yathopavarṇṇitadānādyāśrayās tathāpi
- 5 grhipravrajitabhedād dvaitasambhavam eṣāṃ ape-
kṣyaivam ucyate | tatra grhiṇā prāyasa ete dānādayaḥ |
trayo dha□rmmaḥ sukhasādhyāḥ pravrajitānāṃ vīrya-
dhyānaprajñāḥ | na tv itareṣāṃ itarā sambhavati | dvau
ca sambhārau buddhatvasya he□tuḥ | yad uta puṇya-
sambhāro jñānasambhāraś ca | tatra puṇyasambhāra

above l. 1 +3

etās ca tisraḥ pāramitāḥ | jñānasambhāro dhyā

16v

- 1 naṃ prajñā ca | vīryaṃ tūbhayaḥetur iti vyavasthāḥ |
tatra yo yaṃ puṇyasambhāraḥ sa buddhān<ā>m bhaga- in l. 1
vatām śatapuṇyalakṣaṇasyādbhu□tasyācintyasya vi-
śvarūpiṇo rūpakāyasya hetuḥ | dharmātmakasya tu kā-
yasya anutpādalakṣaṇasya jñānasambhāro hetu<ḥ> | i□- in l. 1
dānīm āśrayād[ā→i]māhātmyena māhātmyam udbhā-
vya bodhisatvabhūmer adhikāraṃ parisamāpayann āha
| abhilaṣati
- 2 jagattamonighātaṃ svagatatamānsi purā vidhūya sa-
myak* jīnatanayaravau prabhākariy[ā→a]ṃ sugatata-
nayaravau sthi□teyaṃ prabhākariḥbhūmiḥ | svāśrayaga-
tam ajñān[ā→a]m ātmotpādavibandhabhūtam utpadya-
mānavasthāyām eva nirasyābhilaṣati □ tadanyeṣāṃ ta-
thāvidhopadeśadānāt tṛtīyabhūmyutpādavibandhatamo-
nirghātaṃ sa cāyaṃ bodhisatva iha bhuvi tī
- 3 kṣṇataro pi naiti kopam | guṇopaghātidoṣāndhakāra-
ghātena ravi(r) iva tīkṣṇataravṛttir apy ayam doṣavati
□ jane naiti kopam | adhikatarakṣamābhyāsāt kāruṇya-
stigdhasantānatvāc ceti | madhyamakāvātāre prabhā-
karyākhyas tṛ□tīyaś cittotpādaḥ | idāṃnī dānaśīla-
kṣāntipāramitābhyo vīryapāramitādhikyodbhāvanena
- 4 caturthacittotpād[ā→a]m adhikṛtyāha | vīryānvayā
eva guṇā aseṣāḥ sambhārayoḥ puṇyadhiyoś ca he□tuḥ |
vīryaṃ hi yasyām upa[...→yā]ti dīptim arcismaṭī bhū-
mir asau caturthī | kuśale karmaṇy anutsāhavataḥ sa-
rvathā □ dānādiṣu pravṛttyabhāve sarvaguṇod[ā→a]-

below l. 5 +4

yāsambhavaḥ prā<gu>pāttaguṇ[ā→o]pacayasyotsāha-
vatas tv adhiḡatāna

- 5 dhigata[ddha→(v)ṛ]ddhyadhigamasambhavād vīryam
eva hetuḥ sarvaguṇānām sambhāradvaya hetutvaṃ prāḡ
eva vyākhyātāṃ □ tad vīryam asyām bhuvi svaguṇa-
pariśuddhyādhikāṃ dīptim udvapati | ye<ya>m arviṣma-
tī nāma caturthī bodhisatvabhū'□miḥ | kasmāt punar
eśārviṣmatīty ākhyāyata iti saṃjñāpravṛttim udbhāva-
yann āha | tāmṛāvabhāsā

below l. 5

17r

- 1 d adhiko vabhāsa[m̐ba→ḥ] bodhipakṣyādhikabhāvanā-
jaḥ | ājāyate [ta→']syām sugatātmajasya | yasmād
asyām bhūmau bodhisatva□sya saptatṛiṃśato bodhi-
pakṣāṇām bhāvanāyāḥ prāḡuktatāmṛāvabhāsād adhiko
vabhāsa utpadyate | ataḥ | {a}samyagjñānāgnya□rciṣa
udayād arciṣmatīti nāmāsyā bodhisatvabhūmeḥ | tatra
saptatṛiṃśad bodhipakṣyā yad uta catvāri smṛtyupa-
sthānā
- 2 ni | catvāri samyakprahāṇāni catvāra ṛddhipādāḥ paṃ-
cendriyāṇi paṃca balāni sapta bodhyaṅgāni | āryā-
ṣṭāṃgo □ mārga iti | tatra catvāci smṛtyupasthānāni |
yathoktaṃ sa khalu punar bhavanto jinaputrār bodhi-
satvo syām arciṣmatyāṃ bo□dhisatvabhūmau prati-
ṣṭitaḥ sann adhyātmakāye kāyānudarśī viharati | atāpī
saṃprajānan* smṛtimāṃ vinīya loke
- 3 'bhidyādaurmanasye bahirddhā kāye kāyānudarśī vi-
haratīty ayi saṃprajānan* smṛtimān vinīya loke 'bhi-
dhyādau□rmanasy[ai→e] 'dhyātmabahirddhā kāye kā-

yānudarśī pūrrvat* | evam adhyātmavedanāsu bahi-
 rddhāvedanāsu | <adhyātmabahirdhāvedanāsu | {a}> above l. 1 3+
 adhyātmacitteṣu bahirdhā□citteṣu | adhyātmacahi-
 rddhācitteṣu viharatīti pūrvat* | adhyātma{va}dharmeṣu
 bahirdhādharmeṣu adhyātmabahirdhādharme

- 4 ṣu viharatīty api saṃprajānann iti vistaraḥ | catvāri
 samyakprahāṇāni | tad yathā so 'nutp[ā→a]nnānām pā-
 pakānām a□kuśalānām dharmānām anutpādāya ccha-
 ndaṃ janayati (vyā)acchate vīryam ārabhate cittaṃ
 prahṇāti samyak praṇidadhāti | utpannā□nām pāpakā-
 nām akuśalānām dharmānām prahāṇāyati pūrvavat* |
 anutp[ā→a]nnānān dharmaṇām utpādāyati pūrvavat* |
 utpa

- 5 nnānān* kuśalānām dharmānām sthit[ā→a]ye 'saṃmo-
 śāya vaiphallāya bhūyobhāvāya paripūyai cchandaṃ ja-
 nayati vyā□yacchati iti pūrvavat* | catvāra ṛddhipādāḥ |
 tad yathā cchandasaṃmādhīprahāṇasaṃskārasamanvāga-
 tam ṛddhipādaṃ bhāvayati □ vivekaniśritaṃ virāga-
 śritaṃ nirodhaniśritaṃ vyav[ā→a]sarggapariṇataṃ |
 evaṃ vīryāsa(mā)dhīprahāṇasaṃskārasamanvā

17v

- 1 (sāta)m ṛddhidāda(n) bhovayati | cittasāṃmādhīprahāṇa-
 saskārasamanvāga<ta>m ṛddhipādam iti pūrvavat* | mī- above l. 1
 mānsāsamādhi□prahāṇasaṃskārasamanvāgatam
 ṛddhipādam iti pūrvavat* | parendriyāṇi yad uta śra-
 ddhendriy[ā→a]ṃ bhāvayati vivekaniśritaṃ i□ti vista-
 raḥ | evaṃ vīryendriyaṃ bhāvayati | smṛtīndriyaṃ bhā-
 vayati | samādhīndriyaṃ prajñendriyaṃ bhāva<ya>ti | above l. 1
 vivekaniśri

- 2 [śritam→taṃ virā]ganiśritam ityādi | pañca balāny eva
nirjitavipakṣāṇīti pūrvavat* | sapta bodhyaṅgāni yad uta
sa smṛti□saṃbodhyaṅgam bhāvayati | vivekaniśritam
ityādi | evaṃ dharmmapravīcayasambodhyaṅga | vīrya-
sambodhyaṅgaṃ | prītisaṃbodhyaṅgaṃ pra□sṛabdhī-
sambodhyaṅgaṃ samādhisaṃbodhyaṅgaṃ upekṣāsaṃ-
bodhyaṅga bhāvayati | vivekaniśritam iti pūrvavat* |
āryāṣṭāṅgo
- 3 mārgo yad uta samyagdr̥ṣṭiṃ bhāvayati | vivekaniśritāṃ
virāganiśritāṃ nirodhanisṛtāṃ vyavasargapariṇatāṃ
samya□ksaṃlpaṃ bhāvayati | pūrvavat samyagvācaṃ
samyakkarmāntaṃ samyagājīvaṃ samyagvyāyāmaṃ |
samyak*smṛtiṃ | samyaksamādhim bhā'□vayati | vive-
kaniśritam iti pūrvavat* | (n)a kevalaṃ bodhipakṣabhā-
vanāsyāṃ bhūmāv upajāyate | svadr̥ṣṭisampa(r)kkapa
- 4 rikṣayaś a | asyāṃ eva bhūmāv asya svadr̥ṣṭikṣayaś ca
jāyate | yathoktaṃ tasya khalu punar bhavanto jinaputrā
bodhisa□tvasyāsyāṃ arccīṣmatyāṃ bodhisatvabhū-
mau sthitasya yānīmāni satkāyadr̥ṣṭipūrvamaṅgāni
ātmasatvajīvapo□ṣapuruṣapudgalaskandhadhātvā-
yatanābhīniveśasamutthāni unmiṃjitanimiṃjītāni | vi-
tarkitāni vicā
- 5 ritāni kelāyitāni samāyitāni | dhanvāyitāni | tāny asya
sarvāṇi vigatāni bhavanti | madhyama□kāvatāre arci-
ṣmatyākhyāś caturthaś cittotpādaḥ ॥ idānīm pañca-
maṃ cittotpādam adhiḥkṛtyāha | sarvaiḥ sa mā□(r)air
api naiva jetuṃ śakyo mahātmā bhuvī durjjayāyāṃ |
pañcamyāṃ bodhisatvabhūmau pratiṣṭhito bodhisa-
tvah

18r

- 1 sarvalokadhātuvyavasthitair api devaputramārair aśa-
kyo jetuṃ kiṃ punas tadanyair mārair mārakiṃkarā-
dyair iti □| ata evāsyā bhūmeḥ sudurjayeti nāma aiṣa
ca bodhisatvo veditavyaḥ <|> dhyānādhikaḥ sanmatisa-
tyasūkṣmasvarūpabo□dhe py atikauśalāptaḥ | daśa-
bhyaḥ pāramitābhyo dhyānapāramitaivāsyādhikatarā
jāyate | sanmataya ucya
- 2 nte āryās teṣāṃ satyāni sanmatisatyāny āryasatyānīty
arthaḥ svarūpaṃ svabhāvaḥ sūkṣmajñāna(g)amyam
svarūpam □ | sūkṣmasvarūpaṃ | sanmati satyānāṃ sū-
kṣmasvarūpaparijñāne mahad asya kauśalam upajāyate
| tatra catvāry āryasatyā'□ni | duḥsamudayanirodha-
mārggākhyāni | nanu ca dve eva satye bhagavatā nirdi-
ṣṭe ☸ yad uta saṃvṛtisatyam paramā
- 3 rthasatyam ca | yathoktaṃ pitāputrasamāgamasūtre
satya ime duvi lok[i→a]vidūnā nirdiṣṭe svayam aśruṇi-
tva pa□reṣā saṃvṛttir yā ca tathā paramārthaḥ satyu
na vidyati | kiṃci tṛtīyam iti madhyamake py uktaṃ |
dve satye samu'□pāśritya buddhānān dharmadeśanā |
lokasaṃvṛtisatyam ca paramārthata iti ☸ tat kutaḥ sa-
tyadvayavyati
- 4 rekenāparāṇi catvāry āryasatyānīty āha | yady apy
evaṃ tathāpi heyopādeyayoḥ pratyekahetu□phalabhā-
vasandarśanārthaṃ catvāry āryasatyāni | ihopadiśyante |
tatra heyapakṣaḥ saṃkleśas tasya phalaṃ duḥkha□-
tyam hetuḥ samudayasatyam upādeyapakṣo vyavadā-
naṃ | tasya phalaṃ nirodhasatyam tatprāptyupāyo mā-
rga'

above l. 1

- 5 satyaṃ | tatra saṃvṛtisatyāntargatāni duḥkhasamudaya-
mārgasatyāni pararmārthasatyasvarūpaṃ nirodhaḥ | □ sa-
tyaṃ | evaṃ anyad api yat kiṃcit satyajātaṃ tad api
satyadvayāntargatam eva yathāsambhavam avaseyaṃ |
kiṃ punaḥ □ satyadvayavyatirekeṇānyad api satyam
asti | astīty āha yathoktaṃ pacamyāṃ bodhisatvabhū-
mau | idaṃ

18v

- 1 duḥkham āryasatyam iti yathābhūtaṃ prajānāti | ayaṃ
duḥkhasamudayo 'yaṃ du{ṃ}ḥkhanirodha iyaṃ duḥ-
khani □ rodhagami[ti→nī] pratipad āryasatyam iti | ya-
thābhūtaṃ prajānāti | evaṃ saṃvṛtisatyakuśalaś ca bha-
vati | paramārthasatyakuśalaś ca bhavati | lakṣaṇasa-
tyakuśalaś ca bhavati | vibhāgasatyakuśalaś ca bhavati |
nistīraṇāsatyakuśalaś ca
- 2 prabhavasatyakuśalaś ca | kṣayānutpādajñānasatyakuśa-
laś ca | mārgajñānāvātārasatyakuśalaś ca | sarvabodhi-
sa □ tvakriyānusandhiniṣpādanakuśalaś ca bhavati |
yāvat tathāgatajñānasamudayasatyakuśalaś ca bhavati |
sa parasatvānāṃ ya □ thāśayasantoṣaṇena } } saṃvṛtisa-
tyaṃ prajānāti | ekanayasamavasaraṇāt p[ā→a]ramā-
rthasatyam prajānā<ti> | 'śvasāmā
- above l. 1 +2
- above l. 1 3+ 3 nyalaṇānubodhā | lakṣaṇasatyam prajānāti | dharmavi-
bhāgavyavasthāpanānubodhād vibhāgasatyam prajānati
| skandha □ dhātvāyatanavyavasthāpanānubodhān ni-
stīraṇāsatyam prajānāti | cittaśarīraprapīḍanopan[ī→i]-
pātītvād vastu □ sa{ṃ}tyam prajānāti | gatisandhisa-
mbandhāt prabhavasatyam prajānāti | sarvajvaraparidā-
hānām atyantopaśamā<d a>nu
- above l. 1 3+

- 4 tpādajñānasatyam prajānāti | advayābhinirhārāt mārga-
 jñānāvatārasamtyam prajānāti sarvākārābhisambo-
 dhāt sarvabodhisatvakriyānusandhiniṣpādanatayā yā-
 vat tathāgatajñānasamudayasatyam prajānātīti | ma-
 dhyamakāvatāre sudurjayākhyāḥ pañcamaś cittotpā-
 daḥ ॥७॥

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General Abbreviations

AASP

Austrian Academy of Sciences Press

ATBS

Arbeitskreis für Tibetische und Buddhistische Studien Universität
Wien

BB

Bibliotheca Buddhica

BST

Buddhist Sanskrit Texts

D

Derge edition of the Tibetan Tripiṭaka

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STTAR

Sanskrit Texts from the Tibetan Autonomous Region

WSTB

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